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THE STUDENT'S FROEBEL

PART II

"*Multum egerunt, qui ante nos fuerunt, sed non per egerunt.*"—SENECA.

"Sollen wir Kinder ziehen, so müssen wir Kinder mit Ihnen werden."—MARTIN LUTHER.

"Unsere Kinder werden unsere Richter seyn."

F. FROEBEL.

"Twas said of children . . . .

That none could enter heaven save such as they."

W. CANTON, *Laus Infant.*

~~8160~~

THE

# STUDENT'S FROEBEL

ADAPTED FROM

*DIE MENSCHENERZIEHUNG*

OF F. FROEBEL



BY

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*The School: Essay towards Humane Education*

PART II

PRACTICE OF EDUCATION

WITH APPENDICES

*Being excerpts from Froebel's later writings,  
and Official Report on Keilhau, 1825*

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THE STUDENT'S FRÖEBEL

PART II

INCREASED IN VALUE

BY HER AID AND COUNSEL IS WITH GRATEFUL RESPECT

INSCRIBED TO THE

Frau Adele von Portugall

WHO

IN GERMANY AND ENGLAND IN SWITZERLAND AND ITALY

HAS WITH UNTIRING ZEAL THROUGH MANY YEARS

LABORED TO SPREAD THE PRINCIPLES OF F. FRÖEBEL

AND WITH DISTINGUISHED SUCCESS HAS TRAINED

NUMEROUS DISCIPLES TO PUT HIS THEORIES

INTO PRACTICE



## PREFATORY NOTICE.

ALL matter translated from Froebel is printed flush, or on the full page : all Editor's comments, etc., are *indented*.

The word "Scholar" is used throughout to connote "Boy and Girl taught together after the Kindergarten-age"; and the pronouns of neuter or common gender (It, They, etc.), when applying to children, are printed with a capital initial letter.

Throughout the book "F." stands for "Friedrich Froebel," and "S. F., I." for "The Student's Froebel, Part I."





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## Editor's Introduction.

FRIEDRICH FROEBEL never completed the "Practice" of his system of Human Education by Development and Training. Having elaborated a scheme of "Training-means," viz., "Mother's Songs" (*Mutter und Kose = Lieder*); and the Childgarden = Gifts, Games, and Occupations; for the first great division of the Education-period—that is, from birth to the end of the seventh year—he always hoped that time and opportunity might be given him to do the same for the succeeding periods of Childhood and Youth. He was therein disappointed. Froebel's death, 1852, in his 71st year—a death like that of Moses on Mount Nebo, for "his eye was not dim nor his natural force abated"—bequeathed to his successors the completion of his work.

F. left the "Methodic" of his system uncompleted.

They—we—have to carry on our Master's work by adopting, suggesting, inventing Methods, Ways and Means—Practice—which shall realise F.'s fundamental principles. The purpose of this 2nd Part of "The Student's Froebel" is to set forth, as fully as the size of the little work permits, Froebel's *practice* (Methodic)

His followers have to adopt, invent, expand methods to realise F.'s principles.

as contained in the "Education of Man"—always, let us recollect, a fragment—and in several papers of later composition, and hence of ripened experience. The most important part will necessarily be that which applies to the School-age—between 7 and 14—to boys and girls become scholars. Here, Theory and Practice are naturally distinguished. This is much less true of the earliest age—Infancy. For the first half of Childhood, from birth to the fourth year, it is obvious that F. in the *Menschen-erziehung* aims at giving to mothers and nurses a true Theory, of what they *do*, without always knowing why; for instinct supplies to these—Educators by the grace of God—methods that no Male could invent, but every truly human heart values. Training and instruction of the little Child, to the third or fourth year, cannot be differentiated into Theory and Practice. As Goethe says of Nature, it is "*weder Kern noch Schale: Sie ist alles mit einem Male.*"

In S. F., I. (pp. 10-15 and 24-27) may be found the Theory, so to call it, of that earliest Education, whereof, by the same license of Language, the "Mother's Games and Songs" may be called the "Hand-book." In little games, handed down from the world's first nurseries, the mother exercises the infant's limbs so that they may grow in strength and agility. She awakes in It a pleasure born of movement; and arouses, by songs as venerable as the plays, her child's feeling of union with

For the earliest age, theory and practice are scarcely distinguished.

Mother exercises her infant's limbs; lets It feel the pleasure of movement.



things and beings not Itself—be it only with “Poor Pussy,” or “Cock-horse,” or “Baker’s Man”; and she sows the seed of science by letting It count Its toes and fingers.

Wakens Its sense of union with things and persons not Itself.

In his book F. shows trainers of infancy, not a better way, but fresh paths for their Mother-sense to walk in, towards the goal which they see before them. For the second part of Childhood, from 4 to 7, known throughout the world now as the “Kindergarten-age,” F. left us the wealth of his Gifts, Games, and Occupations, which possessing their own literature need no description here. All are not, strictly speaking, of F.’s invention. They show the harmonious working of many teachers, and therefore foreshadow that unfolding of means for realising F.’s principles, which remains to be accomplished for later years of the School-age, and for Youth the third septenniad of life. A list of XII “Means of Education in common” is found in § 87 of the *Menschen-erziehung*; in Hailmann’s Translation, pp. 234 and s.; and “Student’s Froebel,” Pt. I, pp. 96 and s.

For the age 4-7 F. gave the Kindergarten gifts, games, and occupations.

It is given here, in a shortened form :

- I. To awaken, nourish and strengthen the Religious Sentiment.
- II. To get by heart religious sayings.
- III. Care, Knowledge, and Exercise of the Body.
- IV. Contemplation and Observation of Nature and the outer-world.
- V. To get by heart short poems representing Nature and Life (especially for singing).

List of XII “Means of Education in common.”

• VI. Exercises in Language.

VII. Exercises in, and for, material Representation.

VIII. Exercises with Lines upon a Surface : (*Drawing* in the "net," i.e., on cross-ruled slate or paper).

IX. Perception of colours (*Painting* in the "net").

X. Play (voluntary exercises of all kinds).

XI. Story-telling (Histories, Legends, Fables, etc.).

XII. Short journeys, and long walks.

At first sight, in this scheme ends and means may seem somewhat mixed. But F. never loses hold of his principle. *Entwicklung* and *Bildung*, as two faces of one medal, or two concurrent forces constantly interacting, are his End, and whatever helps them is Means. Shall we venture to explain that F.'s *end* is to bring forth the precious metal of character and gift (*Entwicklung*); to refine, shape, apply it, when brought out (*Bildung*): or, retaining his favourite and well-known image, to let the plant grow; to protect, train, and prune its various shoots, thereafter.

The phrase "in common" (*gemeinsam*) does not, in the original scheme, connote the teaching together of boys and girls past the Kindergarten-age. *Gemeinsam* is intended to veto plans, as of Rousseau and Herbart, for educating a pupil, alone. Habitually, in his great work, F. speaks of the "Boy" doing-this or that. Still he nowhere excludes girls, whose admission

Herein,  
ends and  
means  
appear  
mixed.

*Entwickel-  
ung* = un-  
folding; and  
*Bildung* =  
training

"In com-  
mon," at first  
meant  
numbers  
of boys  
together.

to co-equal rights of development and training can be, on F.'s principles, simply a question of time and circumstance. We know him to have been always grateful that his own first experience of school was that of the girls' School at Oberweissbach. Moreover, in his own first institute at Keilhau, F.'s nieces partook in the boys' classes, and contributed materially (we are told) to that "softening of manners, and not permitting them to be fierce" which the Latin grammar ascribes to "the faithful learning of ingenuous arts."

F. never excludes girls.

*Ingenua didicisse fideliter artes Emollit mores nec sinit esse ferros.*

A more accurate title for F.'s list of XII "Means of training in common" would be "Directions, which the training of children in numbers together should take." Certain items would then figure directly as means, and the number of "directions" would be reduced to ten. The first aim (I.) being "to awaken and cherish the Religious Sentiment," (II.) "to get by heart religious utterances," is obviously a capital means thereto: and (III.) "Care, Knowledge, and Exercise of Body," becomes No. 2. As No. 3 comes "Observation of Nature, etc." to be followed as supreme means by (XII.) "Excursions and country walks." No. 4 is now the great "End-means" of Music, cultivated for children by way of Singing; with the necessary learning by heart of songs and short poems representing Nature and Life — as primary means.

1a : to cherish religious feeling.  
1b : getting by heart religious sayings.

2. Care and exercise of body.

3. Observation of Nature, with walks and excursions as means.

4. Music (singing).

The six remaining items may be left undisturbed, in their order as F. places them.

Where is  
Object-  
teaching?  
Teaching to  
think?  
Moral  
teaching?

All lessons  
should be  
made object-  
lessons.

Teaching to  
think for  
Themselves  
is the  
essence of all  
instruction.

No teaching  
can be  
imagined  
without  
moral  
teaching

In former years a reader of this list would have exclaimed, "Where are your Object-lessons? What about learning to think? How about Moral Teaching?" To-day, let us hope, what is understood need not be expressed. Perhaps in no fairly reasonable Study-plan of to-day would "Object-lesson" appear as a separate item, because it has now become a commonplace that all instruction is to consist in a true sense of Object-lessons. Instruction on no subject is to be a mere lesson of *words*, except when Words are its subject-matter. All instruction is to be brought down to something more real, nearer the pupil or deeper, than *words*; that is, to an Object of sense, to a law, or a thought, so that words be kept always to their proper place of tools or signs. Again; in no list of Froebelian rules or maxims would be found, "Let children be permitted to think for themselves; let them be taught to think;" because bringing Them to think about everything—*i.e.*, to take hold of each thing with Their own minds—is the essence of all instruction for children: *sine quâ non*. Just so, "Moral Teaching cannot be imagined as item upon a Froebelian Study-plan, and why? Because "moral teaching"—training in the ABC of Ethic—knowledge and practice of social and personal duty—is the *one* end of all training: a more proper *aim* than any conceivable information, knowledge, skill, or capacity, of Senses or Intellect; is the *end* for which all means are to work together; than which only one end can be conceived, higher or earlier—Religion.



To return to our scheme : 4. "Acquirement of Short poems representing Nature and Human Life—especially combined with Singing." Singing is so momentous a means, as avouched by its comparatively late but now almost universal adoption as a School-exercise, that it must be counted an *end*; that is, a "branch or department of instruction." Singing is manifestly an excellent "Means" for helping to unfold many moral and spiritual faculties—for rousing religious, emotional, social feelings, and for awakening love of Nature. Scarcely of less moment—singing is a great help in true training of body by its effect in strengthening and developing the lungs and voice-organs.

Singing is important enough to be accounted *end* as well as *means*.

*Singing* arouses and utters many good feelings, awakens love of Nature, and exercises important organs of body.

At the end of the list we are again surprised by the absence or undue contraction of some disciplines, as by the unusual expansion of others. In F.'s own Scheme where is the Mathematic, including, *i.e.*, presupposing Number?

Seeming omission of subjects.

Where is the Geography, Grammar, History : the learning of Modern or Classical Languages, and so on?

Geography is easily placed. Setting out as Home-knowledge (*Heimath-Kunde*) and removed from the category of rote-work, it becomes a helpmate of the great study of Nature. Classics—modern languages—composition—take their places *after* Grammar ("Speech- or linguistic-exercises"), beginning with the study of one's mother-tongue. None of these is excluded or undervalued : all are put into their proper place and succession of

Geography starts as Home knowledge, following the observation of Nature.

Modern or ancient languages follow Speech-exercises, which begin with the mother-tongue.

time, as being all means of Man's complete unfolding and training, in the stages of scholar and youth.

But where in this preliminary Scheme comes Number—Mathematic? Certainly not undervalued by F., for his own intellectual tastes are far more mathematical and scientific, than literary and linguistic. His earliest practice, before and in the Childgarden-period, shows his estimate of Number (Mathematic) as an indispensable means of development, and he says (*v. Z. F.*, I. p. 84), "Human Intellect is as inseparable from Mathematic as Human Heart is from Religion." F. places number (Mathematic) along with observation and study of Nature; as that department of knowledge of the outer-world which is to be supplied, helped, regulated, by deductions from the human mind. We should put it—in any practical Scheme—as next after (1) Soul-training or Religion; (2) Body-tending, or Gymnastic (including outdoor play, walks, useful work requiring *strength*, etc.), and parallel with—the least in the world *after*—(3) Speech-exercises. In an ideal course, number must so far follow speech as that a wise mother would, by instinct, let a child have names for Its nose, ears, and toes, before she led It to observe that these organs are respectively one—two—five in number. To be just to old-fashioned ways, one must put teaching of Number—Mathematic, in the same rank with Speech-teaching.

Where comes Number Mathematic?

In practice, Number should be taught abreast of Speech-exercises.

The Kindergarten was condemned in Prussia

A.D. 1851, on the pretext that it taught—*Atheism*. F.'s own mind was intensely religious, and the rock upon which he believes his doctrines to stand is that of an undiluted Christian Theism.

Kinder-  
garten for-  
bidden in  
Prussia,  
1851, as  
teaching  
Atheism.

But, "times are changed; we too are changed in them." What were commonplaces in the middle of the eighteenth century, are no longer taken for granted at the end of the nineteenth. Many who sincerely believe in F.'s Mission as the bearer of a true Gospel, or dispensation of Good News for Man—through the Children; many who accept his principles as absolutely true, and his plans as the best yet known for training the young generation to Love of God and Love of Man; or, in his own words, to bring about the truest development of Humanity; *can* no longer use, in a natural sense, the words and phrases which F. employed with so simple a piety; and *will* not use them in a "non-natural" sense. But Children, whose natural language is figurative, never scientific, lose nothing by hearing and using such words when used "according to the proportion of our faith"; while any certainty assumed for edification, every assertion not fully believed by the parent or teacher who makes it, will bear in its hand a terrible Nemesis for the day of "proving all things."

*Tempora  
mutantur,  
nos et  
mutamur i-  
illis.* (Hor.)

Some who  
accept his  
ideas can  
no longer  
speak his  
words—  
about  
Religion.

Ep. Rom.  
xii. 6.

Scholars, led, as they will be by F.'s training, to "prove," that is try, whatever object and whatever truth comes above their horizon, will, when grown, or growing out

The young,  
taught to  
think for  
themselves  
will exa-  
mine all  
things.

of childhood, put to the question all those difficult matters which modern criticism has summoned to judgment. The problem is, to combine with allegiance to Conscience—or our own highest self—that reverence for authority, which means a due regard to the treasures of inherited wisdom. F. with pathetic earnestness asserts, as many moralists have said before and since, that no Religion (or Religiousness) will hold out against the storms of Life, but one which is rooted in the mother's teaching—in the father's example and converse; but that Religion so rooted, *will*. Virtually, we agree: though we express ourselves a little differently. Whether youths and maidens when come to the age of "proving all things"—even traditional beliefs, creeds, Scripture—shall "hold fast that which is good," will largely depend on their having heard at Mother's knee, in Teacher's lesson, no word of "Piety," no phrase of "Religion," that did not come from a spring of sincere Faith in the speaker.

Obedience  
to conscience  
to be com-  
bined with  
regard for  
wisdom, not  
our own.

If the youth  
is to "hold  
fast what is  
good," It  
must have  
heard no  
"pious"  
words  
spoken "for  
edification"  
—without  
faith.

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## I.—Religious Training.

### a. TRAINING OF THE RELIGIOUS SENTIMENT.

The sense of union (*Einigung*) between child and parents, especially with Its mother, F. says, is the first germ of Religion:—let us say, rather, its true soil of growth.

This living union of Heart and Mind between parent and child, which is more than mere living together, is the immovable Foundation of genuine Religiousness. The inner Life, the pure outward Expression of the spiritual life of Man, is the common concern of this spiritual union between Parents and Children. That which Parents found themselves hindered by the cares of life from effecting in themselves, they try to accomplish in their Child—their son: viz. to realise pure Humanity. . . .

A thorough union of heart and mind between child and parent is the basis of all true religion.

Parents would do for their children what they could not do for themselves.

F. carefully guards us against supposing that mere "telling" on the part of the parents—"preaching" on that of the teacher,—effects this union, establishes this touch and mutual understanding. Quite otherwise.

Lifeless and ineffectual are all communications from Parent to Child unless their life together has been from the first whole and unbroken. When the true

When parent and child are not truly united in spirit, they seem to live in two severed worlds.

Union has not existed, experiences as of two distinct Worlds stand over against one another, with differing demands and differing powers, while the "mediating link fails.

"Only he who has tried to secure them can appreciate the results of that spiritual unity [? union] "between parent and child, which is based on the "common purpose of cultivating, and representing, "highest and purest humanity."

Hailmann's Tr. p. 233.

F. proceeds, somewhat abridged :

Observation of life will show that God still leads Humanity ; still follows each one with helpful care.

The observation of Individual and of Social life, which naturally belongs to this union of spirit, will afford, even in the boyhood stage, most unambiguous proofs and conviction that GOD ever leads on Humanity, with fatherly care and protection, to its development and realisation : also, that He accompanies each Individual as an essential member of the whole, in all affairs of life, with a father's loving care and help. . . .

By finding this providence assured in Man and in Nature ; by seeing Itself part of an ever-expanding whole, that endeavours to express the Divine in the Human ;

To find this truth confirmed in Its own life, and in life apart from it ; in the life of Man and of Nature, of Experience and of Revelation : and thus to find the voices of Scripture, of Conscience, and of Nature to be one ; to see Itself as part of a Whole that is ever "expanding before Its eyes, from Its home-circle as centre ; whose common endeavour is, under most speaking proof of divine leading and blessing, to express the Spiritual in and by the Material, the Divine in and by the Human : this perceiving and that finding must needs ever more and more clear the Scholar's perception, augment Its force, confirm Its courage and perseverance, in the pursuit of all that is good. . . .

Scholar will grow in sight and power to pursue the good.



No subsequent religious Teaching will stand upon firm ground, be fruitful and blessed, which is not founded on such union of spirit between parent and child; and it will be fruitful and blessed in the degree in which, by happy conditions of life, the Scholar's living senses and clear eye is awakened for inner spiritual life. . . . If Man [the Scholar] is to understand many, and especially religious, Truths, we must take care that he has [many and especially] religious Experiences; that he meditates upon the Occurrences of his own mental and religious life, small though they be in themselves. From the feeling and knowledge of God as Father in his own life, Man must rise to the knowledge of GOD as Father of all other men and beings, else will subsequent religious Instruction be comparatively fruitless.

Religious teaching will be fruitful which stands on this union of spirit between parent and child.

If the Scholar is to see religious truths, It must have meditated on the experiences of Its own mental life:

from the feeling of God, Its father, It must rise to thought of God, the Father of all.

#### F. continues—condensed:

If the development of the inner life of the young Mind, in relation to Its outer life, were faithfully considered, many Half-truths which are apt to stand forth in definite religious Teaching, and to produce Results precisely the contrary of what is intended, would be put in their true light, to the great benefit of the Child's future and the saving of It from much pain and disappointment.

By faithful weighing of the inner and outer life of the young,

many hurtful half-truths would be seen in a truer light.

For example, the saying "Be good and you will be happy" is, in ordinary religious Teaching, set forth with exaggerated force, to the great harm of the Life, the Happiness, the Contentment, the earnest Endeavour of Man. A Scholar—who has little outward experience, and who feels Its life to be undivided, Its inward and outward Welfare to be

"Be good: and you will be happy"—is assured far too broadly.

Scholar feeling his inner life good, expects to have what he likes—outward.

not even distinct, much less incompatible or contrary,—takes for granted that Its inner life will come forth as outer; or expects the inner Fruits of being good to be outwardly realised as Well-being. But Inner and Outer, Infinite and Finite are two Worlds, whose phenomena, when compared in actual form, are, and must be, eternally different. Therefore, that maxim "They who do well will be well off" must and will lead to false expectations, false judgments on what meets Them in life, if it do not, from the first, disturb and weaken Their inner peace, Their inner strength.

Religious teaching should from the first set up as Maxim [the very contrary], prove it to Boy and Man for individual and social life, and make it self-evident in all development, in nature and in Humanity: "that They who sincerely, with Seriousness, Exertion, and Sacrifice will the Good, the pure expression of Humanity, must of necessity meet with, and live in, external Pressure, external Pain and Need, external Care and Trouble, external Want and Plague and Privation." For the demand of the aforeaid Endeavor is simply that the inward, spiritual, true Life shall liberate and manifest itself—announce and express itself; and if this demand is to be attained and accomplished, the external results as above stated are sure to follow. . . . Renunciation, letting fall the Outward to win the Inward, this is the condition of reaching the highest development. Therewith agree certain Old Testament sayings—as "Whom the Eternal loveth He chasteneth—and scourgeth every son whom He receiveth"; and every [Scholar's] soul that has been fitly trained will

But inner and outer are two worlds—with phenomena wholly different.

The maxim "Who does well will be well off"—must not be affirmed too strongly.

The contrary rather, asserted, and proved by fact and idea.

"Who earnestly wills the good will meet trouble and pressure."

Resolve to manifest the highest life brings certainly outward care and pain.

Letting fall the external to win the internal means sacrifice of things present, and this the unspoiled child sees.

be open to this truth. One thus brought-up, and conscious of Its honest endeavors, will not murmur like a froward Child, when aught untoward happens on Its life-path; It will not say "Why do things happen to me so sadly, so unhappily; I have done nothing wrong, at least I am aware of no ill-intent? while Such-an-one—who, everybody knows, is good for nothing; or is known to act only for outward aims, and upon transient and untenable reasons—is so well off?" The Scholar will rather say to Itself, "Just because thou strivest after the Highest and Best, after what is and remains in itself good,—all that is but relatively, apparently good must fail, that ever higher unfoldings,—and at last abiding fruits—may come forth." . . . [Again:] The undue prominence given by "Religious Instruction" to the Recompense in another world of good deeds that seem to remain unrewarded in this, is not less a hindrance to Humanity's reaching its true Goal. Upon rude minds that care most for enjoyments of Sense, this doctrine has little power; Men, children, with no more than natural good feeling, need it not: for if our Walk is pure, our Conduct right, and our Deeds good, there is no need of recompense on the other side; even though on this side everything is lacking which the sensual being cares for. Slight knowledge of Man's nature and a low estimate of Man's dignity are shown in supposing that Man needs the bait of future Reward, in order to lift him to conduct worthy of his nature, his calling, and his destiny. Man is able—if it is but early enough made possible for him, to be truly Man!—Man is able, and therefore must be led, to feel at every moment his Worth

Child, conscious of doing Its best, will not murmur or compare Its lot with another's—whose conduct seems selfish.

It will rather say—"because I seek the best, the less good will fail."

Undue weight given to recompense in another world hinders the true growth of humanity.

For selfish minds the Future is too far off—and fails as motive: for nobler, truly human souls, it is needless.

Man need not baits of reward to lift him to conduct worthy of his nature.

Human beings can be trained to be truly

human;  
then they  
need no  
reward.

A good  
child, con-  
scious of  
trying to  
please Its  
father, wants  
no recom-  
pense—not  
even praise.

To offer a  
bait for right  
conduct is to  
lower and  
weaken  
human  
nature—and  
will fail,  
we leave un-  
awakened  
the free, self-  
acting forces  
for good that  
dwell in each  
human soul.

It marks  
the effect of  
conduct on  
Its inner  
self: when  
ill producing  
sorrow, when  
good, con-  
tentment;  
thoughtful-  
ness comes  
to life.

and his Nature; and the feeling, the consciousness of having lived and acted suitably to his Worth and Nature, must be to him at every moment, the highest Reward of his Conduct, without needing, still less demanding, any external Recompense. Does a good boy—in the moment when he is sure he has acted like a child worthy of his father, need and demand something else besides the joy of this assurance? Does a simply natural child, when doing right, think of something more as recompense, be it only praise? And shall Man act towards GOD less purely and nobly than the earthly child acts towards Its earthly parent? Does not Jesus himself say, "It is my meat and drink to do my Father's will": that is, this consciousness [of doing His will] supports, raises, cheers my life. . . . We lower and discredit our Human Nature, when we ought to elevate it; we weaken it where we ought to strengthen,—if we offer it a Bait for right-action even on the other side the grave, in order to call forth the better life; leaving the while undeveloped for the realising of pure Humanity, that internal, free, and self-acting force which is latent in every human being.

How wholly different is all when Man, especially as Scholar, has had his attention directed to the reaction of conduct upon his own Conscience, his inner sense of freedom or oppression, of contentment or gloom, instead of, upon its more or less pleasant outward Condition. These experiences will more and more arouse the inner sense, and thus true Thoughtfulness, the highest treasure of Boy and Youth, comes to life. Subsequent religious Instruction should clear and enlighten those [private,

individual] Experiences; should combine, them, draw out of them the Truths which are self-dependent and self-confirming, and show how these [truths] have been realised, how they have been practised, in varying degrees, wherever Force, Life, and Spirit have worked; and should compare them with truths seen and expressed by men enlightened and moved by the spirit of GOD.

Instruction should throw light on these experiences, draw forth the truths in them;

compare them with what holy men have seen and said.

Thus genuine Religion will become the everlasting Inheritance of each human being, and by degrees of the whole human race. All loftiness that Humanity has ever shown will again be expressed in and by the Individual. Thus blessing one and all, the religious training of the Individual will come ever more into Harmony with religious development in Mankind: all Deceit and Doubt and Caprice will vanish and the blessed consciousness remain to us: "In GOD we live and move and have our being."

True religion will thus belong to one and all:

piety, that seems past, will return:

and this is union with God.

## 6. ACQUIRING OF RELIGIOUS UTTERANCES.

F. maintains that Religious thoughts and feelings are natural to Man as Man; will come, therefore, to the child who has grown up in spiritual union with Its parents, but at first as feelings or thoughts only. It is most expedient, nay necessary, that such feelings should be helped to express themselves, lest they fade and die away. This is effected, by giving the child short and intelligible religious sayings, which It asks for or gladly receives and easily remembers. These may take the form of

Religious feeling belongs to man: but must be nurtured.

Help to utter this feeling must be given; and as text, prayer, hymn: will be gladly received and retained.



prayer, "text" or hymn—according to the demand of Its character, expressed or understood. F. proceeds:

Given words must touch what already lives in the child:

True—these Words must touch what already lives, if but as germ, in the Child; It must not be expected of Itself to give to the words Life and Meaning: the words must give utterance to the Life already present in the Child's mind, and from It receive their meaning. . . . [F. adds an important hint]: With young Scholars there is no need or advantage in changing often the sayings which give Words, Speech, Meaning, to the Inner life. These gain in value—in preciousness—by repetition, by familiarity.

then It loves their repetition.

Children are not hurt by what is above them; but by what is too formal—dogmatical.

High and deep feelings and thoughts may be aroused by what they do not comprehend.

F. does not lay great stress on the parent's or teacher's duty, in selecting "Religious Utterances," to avoid such as are unfitted for the Child-mind; not through depth or sublimity, but through being too formal, too dogmatical. This duty will be obvious to every one who has understood F.'s principles. In this religious sphere it is most true that with children many feelings are touched into life, even thoughts awakened in Them, by perceptions of pleasure or of awe which They get through the senses of sight or hearing. Phrases or scenes, not understood, are treasured-up through life, for some beauty or wonder dimly felt; so that a Child loves and seems to appreciate what It cannot possibly comprehend. No follower of Froebel—no wise student of young, unperverted Humanity—will be disturbed at children hearing and seeing that which is intrinsically good



or beautiful, though above Their apprehension ; when the same has fallen naturally in Their way. The sense of surprise, of humility, waked in a Child by meeting with what is above It, what It touches but does not completely grasp, surely has a right to awake and to grow. But we must not of set purpose offer It the incomprehensible. For the Child nothing is good enough, but the very best ; and from us—Teachers and Parents—It expects the best. Now, the incomprehensible surely lacks something. There is in sacred and profane history, in poetry new or old, and in modern story, abundance of truth and beauty to which no objections of fact or taste could be raised. Thus our children may be fed with "reasonable milk," until the day comes when They can choose "solid" food for Themselves.

For the sense of wonder and humility to be awakened by what meets It naturally, is good ; but that which It cannot understand should not be offered

History and poetry contain enough of the reasonable milk.

Again : the young conscience has not yet learned, and ought never to be directly taught, one base but necessary art : viz. to make allowances for sin and evil, to set up reconciliations between Wrong and Right. It must not be taught by Its parent or teacher, what alas ! if not from their unconscious practice, from Its own inevitable contact with the wretched scramble of this world, It will learn all too soon ; to curve lines that ought to be kept straight, but cannot ; to use instead of plain black and white, words denoting for either—vague shades of grey. A Scholar first hearing—at Church perhaps, in the sublime plainness of Bible language—a Patriarch's falsehood, a Psalmist's hideous crime, an

Young must not be taught to reconcile right and wrong :

will have to learn—too soon—the compromise of the "world."

When Scholar comes with a moral question, perhaps from the Bible,—how reply ?

We must  
answer  
according to  
conscience :  
"Yea—yea;  
nay—nay."

Young  
reverence is  
not wounded  
by plain  
truth-  
speaking :  
but by con-  
cealment, by  
prevarica-  
tion : is cher-  
ished, in an  
atmosphere  
of love, by  
all truth and  
beauty.

Two  
natural  
helps to  
Religion :

1. rising  
from  
Nature to  
the Power  
above

Apostle's double-dealing—will come to us with terrible simplicity, "Mother! (or Teacher) was that right?" One thing is certain—we must answer according to our conscience. This Ed. would reply, "Do *you* think it right?"—"No, certainly not." "Then it would not be right for *you*." If that be too abstruse—rather, somewhat beyond the young moralist's years—then a simple "No, it was not right—but they knew no better"—is true, and satisfies the child. A dread lest the Scholar's reverence for the Bible should by such frankness be impaired, rests on notions of childhood's reverence equally shallow and mistaken. The Reverence belonging to Childhood fairly gifted by inheritance and surroundings, is the source whence true Religiousness of man and woman, the highest spiritual quality of Humanity, is to grow; it is a plant with strong enduring root, though it shrinks from chill air, and is easily stunted by weeds. Growing in the soil of sincerity and love which makes union of life between child and parent, it is nourished by every drop of Truth that sinks to Its loving heart, and by every ray of Beauty that falls upon Its open eye.

Two helps to true Religiousness, which need not supplant any historical form of Religion, nor would perish with the necessary fading away of all, are not directly mentioned by F. These are, *first*, steps from "Nature up to Nature's GOD," or reverent approaches to the Power above, beneath, and behind Nature, to be made

by means of simple and constant observation of the outer-world. The Manual for this teaching stands ever ready, in sunset—dew-drop—fly—shell—flower. Ideas of an infinite Beauty, an inconceivable skill, resource, invention; of all human forms of intellect, understood by children—but, in unapproachable perfection,—may be rooted in Them, or unfolded out of Their inner consciousness, before the scholar-age; and this by simplest means, if only applied with gentle wisdom. By comparing, the most perfect artificial flower with a real one; or the finest mechanism of watch and steam-engine, with the limbs of a dead insect; by viewing with a magnifying-glass first the gauze of a dragon-fly's wing, and next a lady's delicate ribbon or cambric; the essential distinction between *God-made* and *Man-made* is fixed. This idea will stand—unshaken by theories of causation or evolution, present or to come; this sense of difference, every observation of Nature will enlarge and confirm, from childhood to old age. This is the *first* natural approach to true Religion; and the *second* is like to it. The superhuman character of all great human heroism: all unselfish sacrifices of men and women, all pure working for an unseen future, point to GOD in whom all virtues, all beauties, are perfected; or, to the unfolding age by age, of a (relatively) perfect Humanity.

nature: by  
reverent  
observation;

—by com-  
paring work  
of Man and  
work of  
God.

2. All un-  
selfish deed  
and charac-  
ter points to  
God, the  
perfection of  
good; or to  
a perfectible  
humanity:  
both are  
religious  
aims.

## II.—Respect for, Knowledge and Improvement of, the Body.

Study, and training of body, need-ful to its proper use.

Man respects duly that only of which he understands the Meaning and Use. He must know concerning a Thing that the attainment of his purpose depends upon its Qualities and their being kept in good order [else he will not care for it as it ought to be cared for].

We are not to think that Man—especially as Scholar—really understands his Body, because it is so near to him; still less uses his Limbs fitly, just because they are parts of his body. . . .

We see that people whose mental and bodily Training have not proceeded evenly . . . . at certain times, and in certain circumstances; “do not know what to do with their body”—their limbs; so that their own body and limbs are a Burden to them. . . . It seems to go without speaking that man ought to learn to know *all* his Powers and how to use them. Now, this can be given by nothing less than a complete and even training of all parts of the Body, as means and expression of Mental training. . . .

The body to be trained completely, evenly.

A body that will be alert and vigorous in all Conditions and for all Occupations of life, and [scarcely less important] a dignified easy Bearing, result from

an all-round training of the body, as Bearer of the Mind. Assuredly, many so-called vulgarities, rudenesses, improprieties of gesture and manner would, especially in the School-age, disappear, if we gave our Scholars regular Body-exercises, advancing from simple to complex, and working in harmony with Intellectual exercise. The Will alone does not of itself govern the body at every moment; the body has to be (by practice) rendered capable of obeying the mind whenever the latter calls upon it; as players upon musical instruments plainly show. Without such training of the Body, no education is possible which should reach to perfecting Man, to getting the very best of him. Therefore the Body as well as the Mind, must in this respect go through a true Schooling, neither standing alone; for Bodily exercises, strictly carried out, advancing from simple to complex, having reference to mental activity also, would rightly form a part of every school-course; for they lead to true discipline. Discipline is—to bring back, or recall the Scholar, in all Its actions, to that Dignity of Man which It has once seen and felt; to that high Respect for Man's nature which follows from perceiving His dignity; and by firmness and strictness making this respect appear and express itself in all the Scholar's conduct. Moreover, the body—we might as well say the Mind—demands a strictly regulated bodily Exertion after energetic mental Work. This regular serious activity of Body reacts to strengthen the Mind, and true life is only there to be found where bodily and mental exertion stand in orderly relation to one another. These bodily Exercises have another important side. They intro-

Complete training of body gives vigour, agility—easy bearing: removes all awkwardness.

For the body to obey the mind, practice is needed.

Mind and body demand alternate exertion; each reacts on the other.

duce the Scholar, by-and-by, to a living Knowledge of the inner construction of the body. For in them the Scholar feels vividly the mutually active connection, the reciprocal action, of all the members of his body; and with the help of tolerably executed anatomical Drawings, these perceptions will naturally lead on to the Knowledge, and hence to the care and respect for the body, which is to be desired.

With F. development of body has always reference to the unfolding of mind, step for step, with body; for the body is always to be the bearer, servant, and interpreter of the mind. Beginning with the Nursling, F. shows the mother looking upon her new-born child as a lovely gift of GOD, of which she is to make a dwelling for His spirit and a worker of His will, for and among Its fellows. Her work is sweetest play to her and to her babe. When she teaches It to push out its little limbs, she speaks some pleasant little rhyme or saying which the Infant likes to hear, first, for the sweet voice's sake, by-and-by for glimmerings of meaning in the words. The little hands clap together (Pat-a-cake!) or are hollowed to contain food for the birds; or turned palm-downwards, when Its own food is "All gone!" The mother's heart is full of the child, and the child feels it is so. They are united; feel, ever more and more, in common. Lifting It with her two hands, she lets It stamp on her lap as the flax- or the poppy-seed is crushed to make oil for the lamp. Many other illustrations will be found in the "Mother's Songs and Plays."

The nursing-mother begins this training with her babe:

teaches It to clap Its hands - stamp Its feet.



The use of the Ball may be taken as the next step in the Child's "Education of Body." In its various plays and exercises with the Ball as material instrument, we see training of the body, of hand- and arm-muscles, combined with exercise of the senses and of the mind, specially in acquiring the meaning of the more abstract among common words. Not names of things are hereby acquired, but names of motion—"verbs"—*fall—roll—jump—stand*; or what have afterwards to be called "prepositions," *up—down—along—across*. All are taught naturally; the word being given as label to the thing or the idea, never until virtually asked-for; not too many at once, nor in too quick succession. Next comes the Cube, as contrary of the ball; then the Cylinder, as the uniting, reconciling, member. So the first Gift. All the Gifts, while aiming at early education of the Intellect, effect this through and with training of senses and muscles. All the Occupations, again, aim at sense-quickness and hand-skill, yet never leave out of sight primary mental faculties, as, those for Number—Colour—Form. The Games, likewise, aiming primarily at body-training, combine with that first, a "second, like unto it," an awakening of interest, of sympathy, for animals, for fellow-man and his works. They heed always, and keep in view, fairness—kindness—let us say, the Social virtues. Thus, every business of the little people of Childgarden-age is a preparation for realising in life the great idea "Life-union"

Mother's first gift—the Ball: practises body—and senses: helps It to learn words.

All the Childgarden "means"—gifts, games and occupations, work through the body to train mind and heart.

With every aim to unfold the individual F keeps in

view—  
union of life  
—solidarity  
with others,  
with all.

Not directly  
teaching this  
"life-union,"  
but letting it  
be under-  
stood,  
always.

(*Lebens-einigung*): "we are all members one of another"—and echoes from S. Paul's great chapter on Charity constantly occur to us as we read F. His purpose, however, is not to *teach* love, as a virtue to be acquired, but simply to bring children to see and feel—immediately, without being told or preached at—that mankind has, cannot get rid of, this Solidarity: "if one member suffers, the whole body is in pain"; or, "what is good for *me*, is good for *all*."

It might be objected that F. neither suggests, nor pronounces judgment upon, the various forms of Gymnastic, or Drilling, which existed in his time, or have been introduced since, as regulated means of body training for Scholarship and Youth. This Ed. believes it impossible that F., a volunteer of the *Befreiungs-krieg* (War of Freedom, 1813-14) can have undervalued Gymnastic. Probably he thought it belonged to later youth, as preparation for soldierly training: and, for the Scholar-age, held no training of body so good, for boys and girls, as useful work, and healthful play.

### III.—Contemplation of Nature and the Outer-World.

What was done for observation of the outer-world in the Childhood-period, incidentally, is now to be done as much as possible in orderly succession and intimate connection, being arranged to suit Man's development in this the Scholar-age. It soon divides itself into branches; as the Special and Single always emerges from the General and Whole. The knowledge of each Thing, of its Nature, Function, and Properties, always comes forth most distinctly and clearly out of its relation to Place and to other Objects. Therefore, the Scholar gets the clearest Insight into the nature of objects and of the outer-world in general, if Things are pointed out and recognised in their own natural connection. . . . The Objects therefore of nearest and near Surrounding—of room, house, garden, yard, village [town], meadow, field, wood, are first brought to the Scholar's consciousness. All this orderly observation of Nature [or environment] sets out therefore from the Schoolroom, and proceeds from near or known to distant or less known. The Teaching-course is as follows. Instruction begins with the already familiar and indispensable pointing to the Object

In childhood the outer-world was observed incidentally; *now*, in order and method.

Objects are observed in their natural connection, of place, etc

itself;—thus (pointing to the table)—“What is that?” to the chair—“What is that?” Then the comprehensive question—“What do you see in the room?” “Table, chair, bench, window, door, flower-pot, picture, etc.”

Let a moment's delay be taken to remind whosoever may read this little book, that as true training knows nothing of hurry, every answer is to be a complete sentence, no ellipses are allowed. Moreover, careful Enunciation and Pronunciation of every word and syllable is quietly, gently, exacted. Hence comes to pass a natural “bodily-training” in most delicate matters—matters greatly under control in early years, while in later unalterable; for instance, training of ear to choose between pure or just, and rude or coarse pronunciations, along with practice of the voice-organs to reproduce what is chosen as best; also in those graces of clear articulation and distinct utterance commonly held to be marks of “good-breeding”—and truly so, but in no exclusive sense. An early attention, which demands no painful anxiety in the Teacher and no teasing of the small subjects, will secure such good habits of vocal expression as may, in after years, if it add not to the spiritual stature of those rare Few who rise above their natal level, at least save them from amusing the vulgar Many, as they do when showing traces of the soil whence they sprang: for instance, by *dropt h's*.

The Teacher writes the Objects named on the Blackboard and then pronounces them aloud with

He that believeth (or hath faith) shall not make haste,” Isa. xxviii. 16.

Answers to questions become exercises of speech;

Rude pronunciations drop off, voice-organs are trained to choose and utter what is refined in tone, without pressure.

his pupils. He asks: "Are table and chair, in the same relation or connection with the room, as window and door?" "Yes"—"No." "Why, yes?—Why, no?" [Of course, much needful questioning is omitted.] "What are window and door in relation to the room?"—"They are parts of the room." "Mention all things that you recognise as parts of the room."—"The walls—ceiling—floor, etc." All these are parts of the room."

Objects in the school-room?

"Is the room part of a greater whole?"—"The room is part of the house." "What other parts has the house?"—"The hall—bedrooms—kitchen—staircase—cellar, etc." The Teacher and pupils say aloud together: "the hall, schoolroom, bedrooms, kitchen, parlour, staircase, cellar, are all parts of the house." This repetition by all Scholars together, led by the Teacher, is most important as practice in perceiving, observing, naming; not less, as exercise of Speech-faculty [or facility of utterance].

School-room a part of the house?

It is obviously impossible in so small a book as this, to give in full the questions and answers which are to bring to the Scholar's consciousness the various ranks and degrees of "houses" besides the dwelling-house (for instance, warehouse—public-house—out-house—coach-house, etc.). The Teacher's choice, therefore—the capacity in a teacher to choose examples, illustrations, of a thoroughly understood principle—cannot be dispensed with; and that capacity in its completeness will depend chiefly upon the depth and force with which the principle itself has been laid hold of, made his or her own, by any individual.

Various kinds of houses.

No "course" can render choice of illustrations, etc., needless.

Homestead  
is part of  
village, or  
town.

"Is the homestead part of a greater whole?"—"It is a part of the village [town]." "What parts make up the village [town]?"—"Houses, barns, gardens, church, schoolhouse, parsonage, etc." . . . "Of what greater whole does the village or town form part?"

Village is  
part of the  
country; of  
nearer or  
farther  
landscape.

English Scholars would probably reply "the country," or "England" or "—shire." Obviously all these are too wide. To a class of Scholars under 10, say—the *nearer* whole after the village, would be the country surrounding their village; what every one ought to know familiarly, in walks easy even to young children: and the *farther* whole, what they know by long walks—or better by view from some central height. We may give them the word "Landscape"—*nearer*, and *farther*. To the question "What have you seen in the Landscape?" answers are to be given, according to the facts; nothing being accepted but what They or some of Them have actually *seen*, in the country round that village or town.

Every  
answer must  
come of their  
own know-  
ledge.

"We have seen hills, valleys, high-roads, foot-paths, rivers, brooks, villages, mills, towns, canals, woods, etc." From this print, Geography, knowledge of the Earth's surface, is developed; the first stage of which is called Home-knowledge (*Heimath-Kunde*); and here the magical words—"Learn by Doing," can be very well applied. By measuring and setting down on paper, charts or plans can be made; first, of the schoolroom; then of the house; next of the playground, and so on; perhaps, by means of

"Home-  
knowledge"  
the begin-  
ning of  
geography.



careful observation of points of the compass, and possible measurements to convenient trees or corners, even a map of the neighbourhood, so far as country-walks extend, may be drawn.

F. speaks with much earnestness of the need to let each fresh branch of instruction grow like a living shoot out of what has preceded it. He foretells dire disappointment to the teacher, who begins a new matter of teaching without duly considering whether the pupil's mental condition suggests it; whether the Scholar has been led up to it, asks for it. In the Education of the future, for which F.'s work prepares, this fine eye for the moment when a new matter for Teaching opens will be looked for and will be employed.

Every branch of instruction should grow out of what precedes :

naught will truly grow, unless led up to and asked for.

This attending at the right Moment to the Place and Order in which a new branch of instruction should begin as a fresh sprouting of the intellectual tree, is quite essential to a lively, life-giving, and life-awakening instruction.

At present, with school-instruction as it exists, sharp warnings against "putting the cart before the horse"; serious protests against all the crying sins of *Verfrühung*—which we may translate "premature preparation";—under figures of building pinnacles before the edifice is ready; of roofing without rafters; of painting the cabin before the ship's seams are caulked—are more needed and would be equally useless!

We return to the order of Outer-world observation. "In the Landscape [*wider* country around the

Objects of outer-world are not all one kind :

town] you observe trees, towers, rocks, springs, walls, woods, villages, etc. Look over them again and see whether each one seems to you to stand alone, that is to be of one kind; or whether several seem to arrange themselves together, as of the same kind."

*Trees and woods* would easily group together; so likewise, perhaps, *towers, walls, villages*. By careful questioning (the constant interest of which, to young Scholars no sympathetic teacher need doubt) conclusions will be obtained as follows.

"Some objects are indebted to Nature for their Existence, arise only in Nature, and through Nature; other objects are indebted to Man for their existence, are made by Man." The former are called *Works of Nature*, the latter *Works of Man*. [Repetition together, of all information when clearly made out, to be practised here as always.] What Works of Nature do you see and know in your Neighbourhood?"—"Trees, fields, meadows, grass, brooks, are—etc." "Find now as many Works of Man as you see and know."—"Walls, hedges, roads, arbours, vineyards, are—etc." "Can fields and meadows be called pure Works of Nature?"—"Yes."—"No."—"Why, yes?—Why, no?"

Some eager, more or less confused answering will here, or elsewhere, ensue. It shows vivid interest, the interest of awakened thought, and must not be summarily put down, but be gently handled and controlled; because it shows—if irregularly—progress towards the very aim and goal for which all our instruction is working.

they divide  
into objects  
of Nature—  
natural;  
objects  
made by  
man—  
artificial.

Too eager  
answering to  
be controlled—  
gently.

Teacher proceeds—perhaps, as a change, himself pointing out the answerer.

“Are arbours, hedges, vineyards, to be called pure Works of Man?”—“No.” “What, then, will you call them?”—“They might be called works of Nature and Man together.” “Mention several Natural objects which you know of your own experience.”—“Tree, rock, stone, river, bird, oak, stag, fur, thunder, lightning, air, are Natural objects.” [These names are put on the slate or blackboard.] “Now examine all these and see how they arrange themselves into Classes or Kinds.”—“Stag, beetle, cow, bird, snail, are *animals*. Fir, oak, moss, grass, are *vegetables*—plants. Air, water, stone, rock are *minerals*. Rain, thunder, lightning are *natural appearances*.”

Works of Nature and Man, together.

Natural objects arrange themselves in four classes.

They are then asked to find all examples they know, of animals—plants—minerals—natural phenomena.

Obviously the questioning might expand almost indefinitely; to distinguishing, for instance, animals which live on land—in water—in both; to noting the four-legged animals, *Beasts*; the feathered and flying animals, *Birds*, both these kinds warm-blooded; the creeping and swimming animals, *Fishes* and *Reptiles*, cold-blooded. But moderation and discretion are indispensable. The Teacher must regulate his questions, as Wilkie mixed his colours—“with brains.”

Choice and discretion in questioning needed.

Questions may be well asked so as to bring out the distinction among animals known to Scholars, between the *tame*, or domestic; and the *wild*, or untamed. Fascinating, but care-

Two safe answers to embarrassing questions.

fully to be limited, "excursions" will turn up, as to *how* the creatures now living as servants or property of man grew to be tame; with not unembarrassing questions from Scholars as to the rights of animals. It may be permitted here to observe, that embarrassing queries, *i.e.* those which we cannot satisfy with the best information known to us (Teacher); admit of *two* (honest) replies, only: "You will, perhaps, know when you are older," is one; the other, "I do not know; perhaps nobody knows."

The course proceeds: known plants may be distinguished, as outdoor or indoor, plants, as garden or field- meadow- wood- marsh- or mountain-growths; as useful or ornamental, wholesome or dangerous.

In like manner, [known] Minerals may be examined; these, however, offer fewer obvious points of interest to young Scholars, than do living things. "Hitherto, these natural objects have been looked at with reference to *place*—where they grow or appear; can they be considered in another respect?"

"They can be looked at in respect of *time*, season; as Winter- or Summer-fruits; Spring- Summer- or Autumn-flowers." Animals and Natural-appearances can also be looked at in this light; . . . for instance, the Swallow is a summer-bird; the Lark belongs to spring; Owls fly by night, etc. Thunder and Lightning are rare in Winter; Mist or Fog in Summer, etc. It will be seen that this questioning points to commencing the study of Nature in a nearer, more scientific, sense, whenever time and opportunity

Plants, animals, etc., may be distinguished also by time.

serve; that is, to Natural History, Zoology, Botany, Biology, etc.

Hitherto, natural Objects have been viewed in their obvious respects; in like manner, works of Man are to be examined.

Ed. ventures to refer to the fully sufficient *résumé* given by Hailmann (pp. 259-60 of his translation of the *Menschenziehung*) those who desire an ampler indication of the path by which F. leads up to his momentous conclusion:—  
 “What is the final Aim of all human activity; of all man’s work and doing,” namely, “Family life—the family Relation.”

F.’s conclusion—centre and aim of Man’s activity is the family.

F. proceeds :

“Since Men without exception live, and always have lived, in families; and as the last and highest aim of all Man’s endeavour is the clearest Consciousness and the fullest Realisation possible of his God-given Nature; where can Man most surely be trained and developed, for attaining this final Aim of his activity?”—“In the family.” “What are the external Conditions of a family; who are the essential Members of every family?”—“Father, mother, children, servants.” “How then must a family be constituted if Man is, in it and by it, to be developed and prepared to reach the highest aim of life?”—“They [the family members] must know this final Aim, and the Means leading thereto; must agree together about the Way and the means to reach it, and must support one another in doing this, with all their powers, properties, etc.” “Suppose a single family satisfied all these requirements, would it therefore be able by itself alone to reach

One family alone could not attain to the highest human aims

the highest and last aim of human Endeavor?—"It would not be able." "Why not?"—"Because a single family could not possibly unite in itself *all* powers, faculties, means, necessary thereto." "How then will the chief aim of Man be more surely reached?"—"When several families, recognising the highest aim of human life and Effort, and agreeing about the means for attaining it; reciprocally supported, too, by their Powers, Knowledge, and Means, unite for that highest aim. Only the human race as a whole, as an Unity, can attain to the highest and last Goal of all human endeavor—the realisation of pure Humanity."

Thus the Scholars after a great meandering circuit have returned to the Home whence They set out; to the centre of all man's work and endeavor upon earth (the family); but with other Eyes and Senses, although the objects of the outer-world have been but externally brought before Them and looked-at; They have found Man in his various relations to the objects of the outer-world: They have found Themselves.

This branch of instruction, as the first instance of our method, has been thus fully carried out, in order to show how every Instruction must start from Man the Scholar, and Its environment; must constantly refer to, and return to, Man. For those who think, scarcely needs to be mentioned, that the later indicated Answers should not be expected from Boys and Girls of the school-age, and could not be given with the Fulness and Connection here expressed, even supposing Them to have grown older during the instruction: but the Insights [views of truth] con-

Several families uniting will do more than one;

the whole race, united, can alone reach the heights of human endeavor.

Every instruction must start from scholar, and Its environment—and return to It.



tained in those replies are to be developed in Scholars; for They are surely able to perceive these truths, although their judgment be still childlike.

Thoughtful readers need not be told, that the course of Instruction should always connect itself with, and will necessarily vary in Particulars according to the Scholar's actual Locality; also, whenever actually employed [as model] everything must be excluded which is outside the Scholar's Experience. . . . Nor has it been held necessary for thinking persons—and no one else ought to be permitted to teach and instruct!—to mark every Point where a new Branch of instruction may begin. . . .

All particulars must be real; nothing accepted which is outside the Scholar's experience

It is always good, when the Teacher finds this out for himself or herself; the knowledge is more vivid, and the Instruction gains in true sympathy. Why should not all thoughtful Teachers be able to find the right way for themselves? If they will let themselves be led by the spirit, faithfully and willingly—without Over-sharpness, Scepticism, or Self-conceit—[they will find the way]; for in all men, and all Beings, operates the one spirit of God, given to them all. Thus, those who have taught long and much, even when they are teaching the simplest thing over and over again, will always *learn as they teach*; at least so it still happens to the writer of this. If it were not so, how could a Teacher keep the strength and courage to teach? . . . Let an objection easily made respecting the Scholar at once be met, "How can a Scholar, of the age here thought of, from six to eight years or even ten, possess all the particulars of knowledge here assumed, when the

True teachers ever learn as they teach, even the simplest routine.

Objection 1:  
"How can children, 6 to 8 or 10, know all

that is here ascribed to them?"

Adult scarcely knows so much?" The Scholar is not expected to possess them all; they are to come to It during the instruction: as repeated trial of this Course, shaped chiefly by the pupils themselves, shows that they do.

Each brings Its share till all know what any knows!

When many are thinking—observing—in class together, each Scholar brings Its contribution; till at last, and most easily, each comes to a knowledge of all that any one of the whole number knew!"

Moreover, such a habit of observing Nature and the Outer-world, is awakened in the Scholars, that scarcely anything of importance escapes Them; and they are sure to bring of Themselves confirmations of that [truth or principle] to which an earlier Lesson had drawn Their Attention. Thus Man begins, early, to learn one most needful part of his human function: to heed and to think. And after all, Boy and Man know more than they are aware of.

By questioning and the natural competition of learning in common, a Child shows unexpected knowledge, as "iron sharpeneth iron," etc.

Objection 2: "Such teaching makes Scholar conceited."

It might be said, moreover that such Instruction would take the scholar too soon out of Its naturally narrow limits, and make It vain of Its knowledge, on account of the many things which It takes in.

Knowledge rightly gained, never makes conceited; shows always how much remains! Teaches humility.

Variety of knowledge in true living connection never makes any one vain; it makes him reflect, and shows him that on the whole he knows but little. The former [variety of knowledge] makes *Man to be truly Man*; the latter [sense of the imperfection of all knowledge] gives him his most precious ornament, *Humility*. It would be impossible, however, to meet

all the objections and "buts" that have been made, and may yet be made. We leave therefore to each one's own Consideration the nature and effect of this course of instruction. Much more might be said about its Importance. Rightly understood it can be applied and carried out in a school of humblest pretensions, and it will justify itself everywhere. Early, and in a simple lively way, it puts Man into the Centre and inner Connection of everything that offers itself to his knowledge; ay, forces itself on his observation. Thus Man is led to Reflection; to recognise and perceive the Being that is at once the Foundation and the Goal of all Things. This Knowledge along with its fitting Use and Application is the ultimate Aim of all instruction, by whatever names it may be called.

"Wisdom  
is justified  
of her  
children."

#### IV,—Acquisition of Short Poems— Especially for Singing.

Short poems  
—especially  
for singing.

Reference may be permitted to the former part of this little work (S. F., Pt. I., pp. 99, 100) where the value of this means is treated in words translated from the *Menschenerziehung*. The present Ed.—being, as he acknowledges, if not “music-deaf,” wholly uncultivated—scarcely ventures to touch upon the practical side. The idea of entering the class-room with a musical “Good evening,” to which the pupils may or should musically respond, would certainly not have occurred to Ed. F. gives some examples of songs which speak very simply and naturally to the Child’s heart and feeling, and alludes to many collections where the like can be found. He has left to us his successors to collect a “Treasury of Songs for School and Youth” that should deserve to follow as a second volume his own “Mother’s Songs and Games.” May she, or he, or they, who shall be able to do this, come quickly!

Many  
collections  
exist, but a  
“Treasury of  
Songs for  
School and  
Youth”  
worthy of F.  
awaits its  
Collector.

In this branch of Instruction—if one can call that instruction which is [that is, should be] a Representation of the child’s own Life—must not be forgotten,

that it must come forth out of the Scholar's own life, like a bud or shoot. The Emotion, the inner Life, must necessarily be first; the Words and Music given to the scholar, are to follow; and this is specially the separating Difference of our present Process of teaching from that [commoner, more formal] plan which just sets children and scholars to learn by rote little Poems and Songs, that cannot be either life-wakening or life-presenting.

Songs must meet feelings that exist already.

This Ed. being unmusical may perhaps, specially here, discern the need of bringing F.'s high philosophy out of sunrise-clouds down to the solid green earth. The taste, the liking, for verse and song, will need, as F. fully admits, little wakening; it lies deep in every child's nature, because in human nature, and rises early to the surface. An important, even essential question seems to be, in what degree the Child's choice, Its instinctive taste, Its likes and dislikes, should receive attention. Ed.'s decision would be, let the Scholar's dislike be implicitly but tacitly regarded. The whole spirit of F.'s Harmonious Development pronounces that a child, a pupil, one whom we have to develop, should always have offered to It some higher motive than merely to *have* or to *do* what It *likes*; self-love needs no artificial help to grow; it must be reckoned with, but not directly consulted. But the verdict of the unspoiled nature as to what suits it *not*, what is *unpleasing*, should, Ed. holds, be rarely disregarded. Children, scholars, are found to like—as their

How far Scholar's liking and disliking should be consulted

elders do sometimes--what is low, tasteless, silly. Our contention is that true children, not spoiled, not precocious, may be relied on to *prefer* the sweet, the noble, and the wise, when a natural choice is offered them.

Children  
will like the  
best, if  
given



## V.—Speech=Exercises:

### SETTING OUT FROM OBSERVATION OF NATURE AND THE OUTER-WORLD.

Observation of nature and the outer-world look only at Objects, Matters, and Things, purely as such in their general impression [on senses and mind] and with reference to their various relations, especially those of Place. The consideration of Speech, as means of representation, is therein subordinate; for Man looks at objects for themselves, and perceives their nature, without speech. During instruction, Speech must come in as help to give the best proof attainable that the Scholar has really seen, observed, and taken in the Matter [that is, the fact or natural object which is being considered]. Speech-exercise, therefore, while setting out from the Objects, considers them [the objects—not for themselves—but] for the Impressions they produce on Man, on our senses; and chiefly regards the Names given them by Man [to the objects, that is, and their qualities]. Observation of nature [or the environment] asks "*What exists?*" considers the object *in itself*. Speech-practice asks and finds out by exercise—"How does Speech designate what exists?" examines the working

[of fact or object] on Man's senses, and marks how he correctly and fitly denotes these impressions by Speech. Hereupon another consideration follows; namely, the treatment of Language merely *for itself*, without reference to the denoted object; that is as a production of Man, and of the use of his organs of speech. . . .

Complete study of language has three stages: 1, study of objects; 2, of words as names of objects and qualities; 3, of words, as objects.

Complete Preparation for thorough Knowledge and Use of Language demands therefore three things. 1st, Consideration of the objects of Speech—Observation of the Outer World; 2nd, Consideration of language and objects together, passing over from the Outer- to the Inner-world—Speech-exercises; 3rd, Consideration of Language alone—without reference to objects, simply as Matter—Linguistic.

Exercises begin with objects around the scholar.

The course for observation of the outer-world has been given. The Course of Speech-exercises is as follows:—"We are in the Schoolroom; many things are around us; mention some of these."—" [I see] the mirror, the stove, the chest, etc." "Could yet more objects be placed around us in the room?"—"Yes, more, etc." "Could as many objects as anybody chose be put into this room?"—"No." "Why not?"—"Because there would not be space enough for them all." "Why would there not be space enough?"—"Because each thing takes up its own place." "Show me how that is by an example?"—"Where my hand is my slate cannot be; where I am sitting my neighbour cannot sit; where the stove stands the wardrobe cannot stand." "One can say, then, each thing occupies its own Place—its own Space." [As so often mentioned, every point gained is to be fixed by repetition together.] "How, by what means, do

you perceive the Operation or activity of objects in their Place?"—"By my hands, eyes, ears, etc."

These questions culminate in, "We perceive and know things without us by our Senses"—to be spoken together. The objection may occur that these most useful exercises along with those which determine the use of the separate senses, would have been better placed at the beginning of the exercises on observation of Nature and environment. Returning to exercises on language:

We perceive outer objects by our senses: Sight, etc.

Can one say of every object that it *does* something?  
 "No! Yes!"—"Why no? why yes?"

What objects are said to *do*.

Those who say "no" are naturally thinking of the action or doing which seems to themselves such. A child understands by "doing," to produce an outward visible effect; certainly, to make some perceptible movement; at least, to have the will to effect something. Teachers must judge for themselves whether it may or may not be judicious to recall to Scholars that, when younger, they believed Things to have life which they now know to be lifeless. Utmost caution is necessary, because what teachers tell is wasted unless the Scholar is ready to understand or to feel. Much Metaphysic, baseless and needless, is no doubt innocently or wilfully poured into Children's heads, to their dire confusion. But the "metaphysical" is about us, whether we will or not; and the right moment must be sought (in these Language-exercises) for bringing to Scholars' minds the difference between *literal* and *figurative* use of words; for letting them

Use of  
words :  
literal (or  
proper),  
figurative (or  
secondary).

see that words, having always first a concrete, physical meaning, pass constantly over into abstract or metaphysical meanings. This is "a most curious and interesting phenomenon, liable like so many common wonders of the natural world to escape notice through being every moment close to us. By comparison of the effect on us of the position of objects or their relation to one another will be brought out—that :—

Words  
telling what  
things do.

"The ink bottle *stands*, the looking-glass *hangs*, the walking-stick *leans*, the sun *shines*, the scholar *sits*, the bird *sings*, the clock *goes*, the boy *speaks*, the penknife *cuts*, etc."

Admitting that "to do" is used in a secondary, or *improper* sense, all these so-found words will be grouped, or may be grouped, together as words which show (describe) what objects can be said—that is, are commonly said—"to do."

He proceeds :

"Find objects which *really* stand"—"The house stands, the paling stands, the chest-of-drawers stands." [The usual speaking in common is practised.] "Find objects which are *said* to stand." "The water *stands*, the mill *stands*, the pulse *stands*, etc. . . ." "Can you note in yourselves—in Man—inward Action or activity, along with outward Rest?"—"Yes : Man rests—sleeps—wakes—dreams—thinks—feels, etc."

These exercises for distinguishing the *proper*, or real use of the "do"-word, from the figurative, may be extended indefinitely. Suppose they defined "standing," as used of men or other

animals, *the* house and tree do not literally *stand*. To prepare for everything beforehand is impracticable. The plan recommended in "The School,"\* to use examples as they occur in Reading, has the advantage of naturalness, and of freedom from that danger of excess, whereof F. certainly permits us here to discern traces. Having plentifully illustrated *activities* of objects, he proceeds to let them find *qualities* of objects.

\* Appendix,  
p. 47.

"The ink-dish *stands*; does it make any other impression on your senses?"—"It is *round*; it is *laden*." "The pen is *lying-down*; what other impression does it make?"—"It is *long*—and *black*." "Find other objects which make on you like impressions, and name the impressions."—"The pencil is *long*; the stone is *large*; the ruler is *wooden*; the table is *round*." "The table is round; find other *round* objects."—"Ink-dish—pencil—circle—ball—plate, etc." "Are all these *round* in the same sense? Find objects round like the circle."—"Penny—dinner-plate—biscuit."

Words that  
tell of  
qualities.

"Like the ball?"—"Orange—apple—one's head—marble, etc." "Like the pencil?"—"Broom-stick, leaping-pole, pillar, tree-stem, etc." Let them, now find, or make, names for these varieties; as flat-round, long-round, all-round, or ball-round; keep until much later all technical, not common-sense terms, as circular, spherical, cylindrical, etc. The Scholars will, with unfailing if not unwearying interest, find out other words expressing form or *shape*, as egg-shaped (oval)—three-sided—four-sided; ex-

Words  
expressing  
shape, size,  
number,  
material, etc.

pressing *size*, as small—large—broad—narrow—high—low, etc.; or *number*, as single, double, etc.; *surface*, as smooth, rough, scaly—brilliant, or shining; *material*, as wooden, leathern, hempen, flaxen, golden, etc.; or *colour*, as red, green, gray, black, etc.

F. speaks with much earnestness, as of what cannot be too often repeated, of the primary importance of the observation of Nature, and Environment, to which should succeed, in due time, the study of Natural History, Physic, and Chemistry, as distinct matters of instruction.

The physical and chemical side of the consideration of Nature, which is so important for every one, finds later in the Scholar greater and fuller sympathy, roots itself deeper in Its mind, according as this instruction [in language] has been complete. As then in common life these sides of Instruction [observation of the outer-world, and language] get far too little heed and development, they must be specially attended to [at School] as preparatory to Natural History, Physic, and Chemistry. Otherwise, instruction in these branches of human knowledge when it comes is vague and cloudy—at all events is not a living growth on the Tree of human Knowledge, but at the most an engrafted limb. Assuredly many, in whom Eye and Interest were not duly awakened in Childhood, and, who in later life occupied themselves with these Sciences, could bear witness to this truth from their own experience—if they would.

Acquaintance with Numbers, also with Forms



and sizes taken together—Geometry—springs very naturally from this nature- and Outer-world-observation. And the study of Numbers and Forms—Arithmetic and Geometry—if they are to lay hold of life—to react on life—usefully and fruitfully, must set out from heeding and considering Phenomena, and relations of Space, in what actually surrounds the Scholar. The actual course will proceed: “You said before, the tree is leafy, the shrub is thorny, etc. Can you express this meaning by another arrangement of words?”—“The tree has leaves—the shrub has thorns, etc.” “Find other objects of which you can say one *has* the other.”—“I have hands; my hand has fingers; my finger has joints: a bird has feathers; a fish has scales.—etc. . . .” “Now seek out objects that have *leaves*”—“Book—Flower—Table, etc.” [An opportunity here offers for distinguishing primary and secondary meanings of *leaf*.] Next comes finding words that express Relation. “*Where* has the tree leaves?”—“The tree has leaves *on* the branches.” Many more words expressing relations of place, may likewise be drawn from objects, about or before Scholars, by questioning “with brains”; as *above*, *below*, *within*, *without*, *hither*, *thither*, *up*, *down*, etc.

Other relations of words.

The expansion of this Instruction-branch must end here for want of space; but its Method has perhaps been sufficiently indicated. Let it only be added that this course of teaching naturally embraces all the Relations which language has to denote, from the simple to the complex. It might conclude with a full description, or narrative, of actual Appearances of the outer world. These Language-exercises will

The course would lead up to “composition”—to descriptions of nature, etc.

lead to the writing of recollections, that is, the substance of lessons will be reproduced by the Scholar in writing: and later, little letters, stories and so forth, may be composed. In other words, "Composition" would naturally grow out of it.

## VI.—External Representation in Matter and Space.

(See Pt. I. pp. 190-1-2-3.)

Man's external realisation of the Spiritual within him by means of Matter begins by his spiritualizing the Bodily; that is, by giving Life and spiritual Meaning to material objects. That this is the true process of development for the Scholar, is fully shown in what we know [historically] of the unfolding of the human race.

The *material* on which the representation of the spiritual in Man depends for its unfolding and accomplishment necessarily bears upon it and expresses outwardly the laws and conditions of inner development. . . .

This material can be used in two ways: either it is heaped-up—*building*; or unfolded from within—*shaping*. Building—heaping-up—comes first, with the child as it does in development of the human race, and in the solid forms of Nature. The first experience which the Scholar makes when expressing Itself in material forms, is the importance of the Perpendicular, the Horizontal, the Right-angled: the perception of Equilibrium and Symmetry soon follows. Thus It rises from the simplest wall . . . .

"Man is formed for his function partly by what he takes into, but more by what he brings out of, himself."

The material first given will not be shapeless: but in the form of beams or bricks.

to the invention of every kind of building of which its material is capable. The use of Tablets, joining and fitting on the level, has far less charm for the Child [or comes later] than piling or building up of solids . . . . and joining of lines comes later still. Thus the course of development, of progress in Man, more and more strips off the material and makes it spiritual: in place of Stick-laying comes drawing, in place of Tablet-fitting comes Painting of colour; in the place of heaping-up solid blocks or fragments as a little Child piles them up that they may fall, comes combining of given material—cubes, bricks—into new shapes, suggested by, or to, the Child's own mind.

Gifts, hand-works and occupations of the Kindergarten.

We come here manifestly to F.'s "Gifts and Occupations," which at the time of the publication of the "Education of Man," were only beginning to be elaborated. In their fully developed forms, as the accepted ways and means of the Childgarden, Ed. assumes them to be so well-known to all who care anything about the early education of Man, as to need no description from him. Ed. fears no contradiction when he asserts, that for the period of early childhood, from three to seven, the Kindergarten system of Gifts and Handworks contains an admirable and adequate apparatus of means and methods for the development of the senses, and of the mental faculties that lie close behind the senses; also for the unfolding of all varieties of hand-skill. At the same time, they prepare for singing, writing, reading, drawing, painting, arithmetic, geometry, etc., as *later* "school" subjects.

In all of these, children are led to work on the lines of voluntary activity; yet are controlled by perception of essential laws of the material, and of truth perceived inwardly; so that F.'s maxim—"to make the external, internal; and the internal, external, and to mark the unity of both," is constantly and consistently obeyed. No complete system was elaborated by F. himself, though his later works, abound in fruitful suggestions, for providing the whole "Transition-" and "School-garden," period, from six or seven years, to thirteen or fourteen, with varied occupation for hand and eye, as well as heart and mind. The years since his death have shown, rich development in the direction of handwork for schools; as well as in the (almost) universal adoption of Singing and Drawing for boys and girls alike. Public Schools—Eton, we believe, and Harrow—besides several or many, *virtually*, Public Schools, as Rugby and Clifton—have established Workshops:—optional of course and "extra"—wherein some no doubt find an agreeable change from the "wearisome bitterness of their learning"; and some, perhaps, a refuge from the tyranny of enforced "play." The (technical), Gymnastic and the athletic games of English boys' schools—from the public- and grammar-schools, spreading by healthy imitation, to private schools for boys, and even across the once-judged impassable barrier of sex to Seminaries for Young Ladies—must not be disregarded in this connection. If the great Duke of Wellington ever said "that battles are won

Pupils' work voluntarily, yet always under law.

Since F.'s death education of body has made long steps—even in Britain.

Singing and drawing—in all schools: workshops at Eton, Harrow, Rugby, etc.

v. "Tom Brown": 72  
 C. C. C. ' Fagging.

on the play-fields of Eton and Harrow, he meant (Ed. submits) to express his conviction that, the bodily, mental, and moral exertions which those games involve amount to more than "play"; that the cricket and football there organised contain much moral teaching, of endurance, obedience, and courage, as well as much yielding of natural choice, and overcoming of self-will. We may look for a still better way in the future; even to the time when schools for the rich, if that anomaly yet exists, will organise *useful* handwork, as "labour-bath" and recreation, to follow upon intellectual toil; which, by that time, will be interesting, and therefore exhausting. Cricket and Football, ceasing to be compulsory, shall yield their places as branches of school-occupation to carpentry and blacksmith's work, in Schools for the "gentry," and shall be turned-over as portions of school-routine, to the public elementary schools; whose scholars have already enjoyed hand-training in the Child-garden; and will have enough, when not too much, of useful toil in their future daily labour. These latter therefore may be spared "technical education" in Their school-age, and be provided with *mind-training* varied only by singing, drawing, athletic games, drilling and gymnastic, till fourteen or fifteen, when Apprenticeship proper should begin.

Athletic games give moral, as well as bodily, teaching: endurance, courage, self-effacement.

A better way is possible: Schools for the rich may have useful work; and Schools for the working class, organised games.



## VII.—Drawing in the “Net.”

Perhaps it is assertion—but scarcely any one will be found to deny, that—

Perpendicular and Horizontal lines are the medium *Ipsa dixit.* for perceiving and grasping every Form. We refer everything to them; and, if unconsciously, draw these directions without us in thought, especially on the plane of sight. Our Sight and Thought repeat this process, and hence arises a “net” which enters our consciousness the more exactly we take account of the forms of what we behold. . . .

F. concludes hence that—

The external representation of the right-angled is a means of development founded in the nature of Man and essential to instruction in the perception and representation of all Shapes and Forms. . . .

The easy expression and easy erasure of forms being of equal moment, F. proposes a slate for each Scholar; ruled with perpendicular and horizontal lines, so as to form squares, whose side is one centimeter = rather less than half an inch. Easy erasure, however, is a questionable advantage, tending to a less heedful expression. Ed.’s own experience eschews slate, and uses paper ruled like the slate; to be marked, at first, with lead-

Material :  
Net-ruled  
paper.

pencil, and later with ink. At the admirable school of Herr F. Beust, at Zurich—for Boys and Girls together, from 5 or 6, to 16 or 17,—this Ed. found, along with a number of beautiful and original developments of method, the use of pen and ink from the very first commencement of writing.

The 'course is as follows: the teacher [suiting word to action] says: "I draw a plumb-line [along the side of one of the little squares of the net-paper, or slate] and asks: "What have I done?"—"You have drawn, etc." "Let each do the like." When all have drawn the lines to his satisfaction, he asks, "What have you done?" They reply, "We have drawn, etc." These questions and answers, with occasional utterance all together, are a Standing-order in this branch of instruction just as in former ones; for the pupil is to bring the Thing done to word and thought; and the thought and word to Representation. . . .

Perpendiculars are then drawn of two-, three-, four-, up to five-fold, length; and to these are fitted horizontal lines so as to complete the right-angles up to five-fold; each stage being followed by the common speaking (as at first).

These and all similar exercises mount up to *five*; because within five all relations of Number are contained, at least indicated; odd and even, prime, square numbers, are all to be found within *five*. . . .

Various interesting varieties of arrangement will occur to thoughtful teachers, or even better may be left to the suggestion of scholars, but the unfolding of them all cannot find space in

Many  
varieties  
of lines,  
plumb, and  
level.

so small a book as this. The uniting of four lines into squares, into higher and longer parallelograms, follows naturally. Next comes drawing of *diagonals*, forming the *genus* of oblique, or slanting, lines; with the *species* (or varieties) of half-oblique; third, fourth, and fifth, slanting; according as the longer side of the rectangle is twice, thrice, four or five times longer than the shorter side. Then, slanting lines to be drawn from—and to—a centre should be given to do, or be found out as able to be done. Last, comes the invention of figures, or as we should call them “patterns,” and thus the beginning of Drawing. F. has a high opinion of the value of this branch of teaching.

Oblique, or  
slanting,  
lines.

Figures,  
patterns.

The introduction of this instruction would fill up one of the greatest gaps in our country- and town-schools, and should therefore be absent in none of them; which is obvious to every one with clear insight, who tries the experiment: for this instruction employs the Senses, through them the power of Thought, and thus exercises the Scholar at once and equally in Mind [by the effort to invent] and in Body by the handwork. Thus, what is most injurious—Tedium, nothing-to-do, and the ills that spring from it—is precluded, by giving interesting Occupation to some scholars, when the teacher's attention is needed by others. *This concerns the School!*—and as help for Life comes development of Eye to distinguish Form and Symmetry, and training of Hand to represent them. And what condition or occupation of Man is there to which these are not essential?

Every kind of drawing practice is educative, and valuable in work of life.

Still this net-drawing scarcely prepares for Art.

Perhaps candor demands the reminder that this net-drawing may be an introduction to pattern-designing, but is not an entrance to the representation of Nature which we call Art; *that* demands free-hand.

## VIII.—Perception of Colours.

Any one who is acquainted with the life of Children of every rank, especially at the beginning of this second, or School-age, will admit that They want to know about Colours and relations of colour, and to this end like to employ themselves with colouring matters, with Paints. . . . Could it be otherwise? There is first, the impulse to all activity within the Child; namely, to utter and unfold every power and capacity which It possesses. . . . Next, all colours are determined by the universal influence of Light, and light is intimately associated with all activity of Life. . . . We say, with truth, it is the Variety in colours which attracts the Child. What then is this variety, but the working of one cause [light] in various effects [colours]? . . . Variety of colour attracts the Child because It likes to recognise unity in multiplicity, and to see among things different an internal connection. Now this Impulse we [elders] do not sufficiently heed: We leave its unfolding to mere chance. We give a child Paints and a Brush, as we give It so many other things; as we give food to animals—anything that comes to hand. The children throw Their paints about like their other Playthings. . . .

Colour:  
painting.

Child:  
desire to  
occupy  
Itself with  
colours,  
should be  
guided.

not knowing how to give them life and use. We should help them to do this. Diverse as they really are, Form and Colour are to the younger Scholar one and the same—like body and life. . . . Colour and Shape are at first an undivided Unity. As this is so ; as Form and Colour are to the young Scholar one, but, in turn, each makes the other prominent ; *three things* are to be heeded (at school) in this endeavour to train the colour-sense, by means of observation and representation, (1) that the Forms are simple and distinct . . . . (2) that the colours are as pure and clear as possible : (3) that colours are used as much as possible in their natural relations, either as clear contrasts or as distinctly forming compounds. They should be named too as definitely as possible ; first the pure colour—as *red, blue*, etc. ; then simple colours in degrees of strength, as *deep-red, light-blue*, etc. ; next Shades of colour, by comparison with Objects ; as *blood-red, sky-blue, grass-green*, etc. ; lastly, mixed, as *greenish-yellow, bluish-red*, etc.

All these finer distinctions are to be introduced very gradually ; and *secondary* colours should be formed, where possible, by Scholars themselves, out of the *primary* ones.

The Forms to be painted should, especially, at first, be not too small ; and be taken from objects familiar to the pupil—leaves—large flowers—butterflies' wings—perhaps, birds. . . . The more complete the Perception of colour becomes [by practice] the more one may put the colour for itself, but still in forms that represent something.

Thus, the square-ruled Net-paper comes again into use. The paints chosen should, as far as possible, be

*Ipsé dixit.*

Forms should be distinct ; colours, clear and pure ; either as contrasts or compounds.

Shapes to be painted, not too small, and simple in colour.



vegetable colours. No difficulty will be found in joining-on this Instruction to the Scholars' life: a hundred opportunities will occur. . . .

I write down, what I have seen; opportunities cannot be made—but used!

About a dozen Scholars surround their teacher [at an unoccupied hour]. It is Autumn, and the fallen leaves invite to painting! "Shall we paint?" says the Teacher. "You have often painted, but soon grew tired of it. Let us see if we cannot do it better, together." The Scholars have often wished this, and joyfully consent. "What shall we paint? it must be easy, and best of *one colour*!" All soon agree, that leaves and flowers or fruits are best to paint.

How a painting lesson may be introduced and conducted.

They choose leaves, of which Teacher has procured or prepared, outlines. By questions, the colour—green, red, yellow—of each leaf, is settled, and the paints are distributed. No attempt at exact correctness can be made; the first thing, being not to represent leaves perfectly, but to get knowledge of colours, and practice in using them. The chief points of the actual instruction will be, to spread the paint evenly over the surface; and keep it within bounds: also, proper position of the body, free movement of arm, hand, and fingers will be heeded: this goes without speaking. From leaves one proceeds to flowers: large and simple ones—single, not double—and in full front- or side-view—should be chosen.

Leaves are chosen.

Next come flowers: large single ones, in front or side view.

The next practice which F. suggests is that of painting squares, connected by sides or edges,

Connected squares on the net

paper; and  
later,  
patterns.

These  
exercises  
will develop  
the sense for  
colour; and  
detect,  
perhaps  
amend,  
defects  
therein.

in various number and succession, on the net-paper. A more advanced invention of coloured figures, to be also made on the network-squares, is left for a later stage.

Without doubt these Exercises will be interesting to children, and will be, in a most important sense, educative. They will tend to develop *colour-sense*, and thus to correct its frequent deficiency: which, passing through steps parallel with degrees of "musical-ear," sinks at last to "colour-blindness," which last may be looked on as equivalent to complete absence of "tone-sense." The inability to distinguish colours is plainly of much more serious harm to a Scholar's "bread-studies"—and prospects of earning a livelihood—than is the absence of ear for music. Whether either of these defects, in the brain which works immediately behind the senses, need be looked-on as incurable, may be judged when developmental-training has had the "free course" which F. imagined—hoped—foresaw, for it. Meanwhile the value of such combined exercises of eye- and hand-skill, which at poorest are a recreation, can scarcely be exaggerated. They may one day prove that absolute deadness of such minor mental powers as Tone-sense, Colour-sense, Sense of place or direction, need not persist in any but Idiots.

Ed. had a pertinent experience in his own school for Boys and Girls, Fallowfield, near Manchester. Being wholly untrained, though not by nature on the lowest stage of "tone-deafness," he inquired of the Lady by whom the

Perhaps  
such defects  
as want of  
musical ear,  
or of sense  
for direction,  
and colour-  
blindness—  
are not  
incurable.

class-singing of his School was conducted after a most thorough method of the late Miss Ehmart, of Manchester—what percentage of Scholars had been found by her incapable of learning to sing? Her answer was, "Not one!" With wide variety in quickness of perception and consequent ease in learning, there had not been in her experience of over a hundred Scholars—starting at, or after, six years of age—one who was not taught—by patience and perseverance—to distinguish the notes.

Ed. may conclude these two departments, Drawing and Painting, by the remark, that both, if viewed as ABC of Art, need—perhaps, are already receiving—the special attention of persons who possess artistic taste and training, along with knowledge of true pedagogical principles. In artistic instinct F. is visibly somewhat wanting: but, Milton had no sense of humour, and Sir Walter Scott no ear for music.

## IX.—Play.

To all that has been already written about Play, the following may be added. Games, that is, freely active occupations of this age [7 to 14], show a *threefold variety*. They are either—(1) imitations of Life; of the occupations of real life; or (2) voluntary applications of what has been already learnt, of Instruction, of School; or (3) they are voluntary working of Intellect, in every kind, and with Materials of every sort. Here again, in two varieties: (a) according to laws inherent in the object or material of the Game; which Scholar seeks for and subordinates Itself, to them . . . or, (b) according to laws inherent in Man himself, Man's thought and feeling. In every case, the games of this age are, or ought to be, pure results of its Spirit, Strength, and Life: [they ought to be] engendered by the fulness of Life and Joy that stirs within the Scholar. The Games of this age, therefore, presuppose an inner life producing liveliness, and stirring activity; presuppose, too, some real outward-life;

that is, an inward life, having the power and habit of expressing itself outwardly.

Where this is lacking, or dormant, genuine play cannot be looked for. . . .

Play grows  
out of the  
Life and Joy  
of the  
child's  
age.

Thence clearly follows that Play at this age must be conducted, and the children developed for it. The games of "Scholars," together, necessarily involves some direction, or superintendence of elders. For inability to *play*, as a disease of slum-children, Childgarden training is the best cure: the like being carried forward, with fit expansion, into the Public Elementary Schools.

It proceeds:

The Scholar's inner life, Its school-life, and outer experiences must be made so rich, that this life cannot but break forth into Joy, as the Blossom bursts from the swelling bud. Joy is the very Soul of Childhood, at this age.

The Games themselves should, and may, be: (1) *Bodily-games*, either to exercise Strength and Agility; or mere expressions of high spirits and joy of life: (2) *Sense-games*, to practise hearing, [as "Hy Spy," "Blind-man's Buff";] or sight, as shooting-games, colour-games, etc.; or (3) *Mind-games*—Games of thought and judgment; as draughts, chess, etc. Thus have games often been arranged, but not often treated according to their true Aim, and suitably to the mind of the Scholar.

Varieties of games.

## X.—Story=Telling.

Story-telling.

A Scholar's most momentous perceptions are of what passes in Its own breast. The same is true of Men; for Man apprehends other things, the life of others, and the operation of forces not human, only in so far as he apprehends himself, his own force and life. But to compare a matter with itself, never leads us to understand it. What is needed is Comparison with something else; and, as we all know, comparison is best with what is not too near. . . . We find herein a substantial reason why Scholars so enjoy hearing Histories—Legends—Tales; and the more, if they set out with the assertion, that "once upon a time" they really happened; or that they belong entirely to the realm of spiritual activity, and the operation of spiritual forces, which to the Scholar's mind are unlimited. . . . Just as it is not the mere variety of colour that attracts the Child, but something deeper, something which is spiritual, invisible; so, in the fairy-tale it is not the fantastic forms themselves, so much as the spiritual life which expresses itself therein, taken as a scale by which to measure Its own mind and life; it is, as it were, the immediate sight of unfettered life, of Force operating by laws of its own. Story-telling brings before us

To understand one-self comparison is needed, with something else.



other, Beings, other Circumstances, Times, Places, and Forms (than we have really about us). Still the Hearer seeks his own image; he sees it, and no one can say to him, "It is thy own image."

*Ipsa dixit.*

With a moving eloquence F. tells how the little child hears from Its mother, repeatedly and with never-wearying delight, the simplest story; or an elder schoolmate, known to be a good recounter, is entreated to tell his stories over again.

He narrates—and see how his hearers listen to every word—take it from his lips as though it were quite new—

and, will endure not the smallest deflection from the original form!

It is not Indolence, inactivity of Mind, that Story-telling flatters or fosters. When a good narrator meets with good listeners you can see an inner life awaking. . . . This is the proof that there is high spiritual power in Story-telling . . . spirit speaks immediately to spirit. Ear and heart are opened to the true story-teller as the flower unfolds itself to the Spring-sun and the May-rain! . . .

The good narrator wakens life in the hearers.

Story-telling is a tonic Mind-bath; it is a practising School for mental gifts [in Teller], a testing School for one's own judgment and feeling [in Hearer]. Genuine story-telling, therefore, producing effects as above noted, is not easy! . . .

Excellence in story-telling a rare gift, or art.

The best narrators are those who understand life; better, that is, than their hearers; but are in a degree above it.

Therefore Youth and Old age commonly tell stories well! A Mother, still living in, and with, her

Who are the best narrators?

Child, and having little care but to tend Its life—tells stories well. . . . A Brother or Sister, a few years advanced in age, not yet knowing much of life's hard Realities; a grandparent, who has stripped off or pierced through the tough husk of life; an ancient, long-trusted Domestic, with Heart rendered peaceful by well-fulfilled duty—these are the Scholars' favourite narrators.' There need be no adding on of a moral: [therefore, let such be sedulously avoided]. Life itself, in whatever form, if only as operating force, will make deeper impressions [on the Child mind] by its Causes, Action, and Consequences, than any edifying Application added in words can do. Who can tell what is the need of the opened heart, the aroused life, conscious only of itself? . . . Now all mental activity for Children of this age, bears fruit most richly, when combined with bodily work; therefore, the moved and excited inner Life should have some external Occupation to base itself on; hearing of stories should be joined with Handiwork, producing some outward result.

To be specially effective and penetrating, story-telling should be connected with Events of real life. An insignificant occurrence in a neighbour's lot becomes the cause of events affecting his Welfare and touching the fate of others. Anything similar in the Scholars' own life or that of friends, is drawn out by the day's event. They are all ear: . . . and what the fact of life shows, They learn.

No forced moral is needed or should be given.

Some hand-work should accompany hearing of stories.

## XI.—Little Journeys and Long Walks. Journeys and excursions.

Life in the open air—in Nature—is exceedingly profitable to the young human being, who is developed and strengthened, raised and ennobled thereby. Therefore little Journeys and long Walks are to be highly valued as excellent educative means, from the very beginning of the School-age. If the human being is to realise his whole Vocation; if he is to be trained fully up to the degree of completeness, possible on earth; if he is to become a strong coherent Whole, then he must feel and know himself to be one with Nature, even as with GOD and with Humanity: . . .

All open-air life most profitable to the young.

These little Journeys and long Walks are to enable Scholars to see the country in which They live as a whole; to feel Nature as an unchanging whole. . . . As man feels the Atmosphere that envelops him to be his own, and breathes the pure air for his bodily health; so should he view the bright pure Nature by which he is encircled as belonging to him, and breathe in from it the spirit of God which dwells therein. To this end, Scholars should early view objects of Nature in their true relations and original connection, by means of Excursions. They should first of all learn to know their own valley, from

Natural objects are seen in their true connection.

end to end; then, should walk through the bye-valleys and their Branchings; follow up the Brook or Rivulet, and observe the cause of each local feature. On the ridges They should walk, that They may discern the branching of the hills; and climb the highest Peaks so as to take in the whole Landscape. Thus, how forms of hill and valley and river-bed, condition one another, will be clearly shown by what They see. Products of hill, and vale, and plain, of Earth and Water—should be seen, on the spot: for Origin and Formation of boulders, pebbles, and field-stones, the higher lands must be explored. . . .

They see the mutual dependence of hill and valley; earth and water.

Opportunities occur of observing plants and animals—where they live!

In country-walks every opportunity will be seized of observing animals and plants, in their natural conditions: of seeing, how the creatures suit their habits to their various needs—food, shelter, and rearing of young.

Thus by notice and discovery truly Their own, by first-hand observation of this constant living unity of Nature; by immediate Intuition of matters and things—not by Explanations of word and thought, for which as yet Scholars have no perception—a dim, yet ever brightening vision will dawn upon Them of an intimate, constant, living, Connection of all objects and phenomena of Nature. By-and-by, Man himself, the life and business of Man; later, his social relations, character, ways of thinking and acting, especially his morals, and habits . . . . All these, which meet Scholars on Their journeys and walks, must be reserved in fact, as well as in this scheme, for later stages of development.

They see, dimly but increasingly, the union—living connection of all phenomena of Nature.

Later will come insight into Man's life and habits.

## XII.—Means of Training, belonging to School—proper.

In considering the Means and Methods of instruction, immediately and necessarily given by, or understood in, the endeavor of the human being towards self-unfolding, we are met by the need for studying: (1) *Number*; (2) *Space (Form)*; (3) *Language*; (4) *Writing*; (5) *Reading*; for they grow clearly and distinctly out of that observation of the Outer-world and that Speech-practice, which begin with, or even precede the School-age.

Training means, in School.

F. says frequently, alluding to his favourite figure of the bud or eye whence the new growth in a plant sets out—

The points mark themselves out where each of these Subjects springs-up as a special branch out of the earlier, more general Exercises. These subjects of regular school-teaching come later in order than those hitherto treated, which were indeed to prepare for and introduce them. That is, these more formal subjects belong to the second half of the Scholar-age, of which we are now treating. . . .

As earliest introduction to formal arithmetic, take the following:

The Mother, or other teacher of a Child, is early

called upon, as by the voice of Its mind, to develop in the Child, by the laws belonging to Number and the Thought-laws that are in the Child, Its counting capacity. If one quietly observes a Child without disturbing It, one shall see how a Child—unconsciously no doubt but steadily, and of its own accord—goes the way which lies in the laws of human thought, rising from the seen and visible to what is thought-of, the invisible. For [among Its treasures] the Child first adds like objects to like; and thus has, for instance, Apples, Nuts, Pears, Beans. Let the Mother or her loving substitute now add thereto the word of explanation; that is, join the audible to the visible, and bring it [the seen] yet nearer to the Child's insight and knowledge—Its inner intuition—saying [and letting It say] "Apples, Pears," etc. etc. Any one can see, or could see, how the Child puts the objects of each kind, one by one, together; and the Mother should add the encouraging word—

"Apple—apple—apple, etc., *all Apples!*"

"Pear—pear—pear, etc., *all Pears!*"

"Nut—nut—nut, etc., *all Nuts,*" etc.

and thus with all the things of which It possesses several. . . . Next let her cause the Child to add one object to the other. and speak out this adding, clearly and distinctly with the Child as she does it: "One apple—another apple—again an apple—one apple more—several apples" [and so on with pears—nuts—beans—any things, in same way].

The number of each kind of object grows by the regular addition of single objects of the same kind. Next, instead of the indefinite words, "one more, another, etc." the Mother speaks



the proper numeral, always counting the objects with the Child: "One apple, two apples, three apples, etc.": "one pear, two pears, etc." Next, Mother puts several of each kind of objects in sets, naturally rising in number; "One apple—a pair of apples—a set of three—of four, etc.," speaking out what she does: then Mother and Child do and speak in common; and afterwards she lets the Child do the placing, counting, and naming by Itself. [N.B. never beyond *five*.] Next, the numbers in succession first, and the name of the object given, last: "one—two—three—four—five *apples*," etc.; and lastly, she counts only the numbers, leaving the objects unmentioned, "one—two—three—four—five" [of apples], and so on of other objects; but always pointing and counting aloud, and letting the Child do so too. This is the pure contemplation or intuition of Numbers, of quantities in themselves in their natural succession, the Intuition of pure Number. *Such* a knowledge clear and distinct, of counting at least as far as *ten*, should be developed in the Child [before Its seventh year]. But the numbers are never to be spoken to the Child as empty dead sounds. Thus hearing, it would be just as easy for the Child to say *two, four, seven*; or *eight, one, five, two*, as one hears sometimes [from children improperly taught]. Only human nature by its own force at last throws off what is unnatural. For a long time the Child, is never to pronounce the Numerals without connecting with them numbered objects.

## I. ARITHMETIC: AS SCHOOL-SUBJECT.

*Number.*

In the above we have seen and variously practised the development of number; that is, by stripping off the husk of dependence upon Object or Thing, the Child has reached the [abstract] notion of number, proceeding so far as to be able to count up to ten or twenty. Through Its various use of Numbers, the Scholar is soon met by the need for their more thorough comprehensive and many-sided study; and Arithmetic [as a formal discipline] comes to It, as a special branch of instruction which It needs and enjoys.

"Learn by  
doing."

Even and  
odd num-  
bers.

As means of getting the needful intuition, along with the *doing* which is to accompany all *learning*, F. requires the scholar, in all processes and practices with number, to make a perpendicular stroke on slate or paper, with and for each "one." More modern works will give methods possibly more convenient than F.'s, for bringing to the Pupil's mind the laws of *even* and *odd* numbers; discovering, *e.g.*, for themselves *laws*, or making rules out of instances; as, that an *even* number added to an *even* number, gives *even*; an *uneven* added to an *uneven*, gives *even*; but an *even* and an *uneven*, give *uneven*. Letting pupils discover in how many forms (always making strokes and pronouncing results, aloud) each number can be placed; (as, 4) four ones; two ones, twice; three ones, and one, etc. Then diminishing of numbers (subtraction) is practised in a like way, reversed. Scholars are

led to find the notions of squared numbers, and square-root; and the names are given, when asked for, or obviously needed. They then, by help of the Teacher's questions, find for themselves the notion of "prime numbers," and mark all such, up to 10—to 20, etc. F. loses no opportunity of using Arithmetic, as every other subject of instruction, for bringing to the Scholar's mind the notion of all-embracing, all-pervading Law. He lays constant emphasis here, too, on the practice, early begun and carried through, of repeating together aloud whatever has been found out, or established.

Squares and square-root.

Prime numbers.

## II. FORM—STUDY.

Observation of Environment, and Speech-practice, both led [it was before pointed out] to consideration and knowledge of Form. But objects of the Outer-world exhibit such Multiplicity and Complexity of form, and hence such difficulty of truly seeing and specially of defining their forms, that we are led by the necessity of the case to

Study of form.

omit altogether complexities of surface and outline, and

undertake at first objects of simple form only—that is, forms on plane surface, bounded by equal angles or right-angles. The recognition of all forms, indeed, is founded upon the knowledge of lines, and they are specially recognised by means of straight lines; therefore, in considering Objects . . . those bounded by curved lines are soon dropped, and objects are

First, right-lined figures.

first looked at on the foundation of right lines only. . . .

Difference  
between  
straight and  
curved lines.

The essential distinction between *straight* and *curved* should, Ed. thinks, be brought to 'Scholars' perception immediately after the recognition of all limits or boundaries of objects as lines, and before curved lines and surfaces are dismissed. He found Them easily perceiving that a *straight* line is made by a point,—for instance, a pencil's point—moving always in one direction: a *curved* line by a point constantly changing its direction: *crooked* lines being, in truth, several straight lines touching one another.

Straight  
lines first  
studied in  
boundaries  
of objects—  
room itself—  
furniture.

This straight-line Foundation—or acquaintance with the straight lines that serve as Boundaries of solid shapes—may be well studied on legs of table, or chair; on the various surfaces, corners, and edges of tables, etc., with reference to their direction, position, number, connection, and form; also, by contemplation of the Room, its shape, the situation, form, and direction of its walls, corners, angles, etc.

Then, on  
regular  
solid bodies.

From consideration of plane-surfaced *complex* objects [viz., such as Scholars have actually about them] one should go on to study plane-surfaced simple bodies—as cube, beam-, tile-, spire-shaped, bodies. When the Scholar, from the consideration of the Faces, Edges and Corners of these bodies, has learnt the linear relation in and by which they are looked at, so that every Edge becomes to It a line, and thus the Linear which lies at the foundation of every form is clear to It as making its outline, its "net" as it were—by this time the need is

unfolded in Scholars to look at the Line, and linear Relations, in themselves. The Scholar has now reached the stage for Instruction in Form-knowledge *proper*, [Geometry] to begin; and first, with observing Form, *on* and in a flat surface. The study of straight-lined Shapes, formed on and in one plane, begins with the observation of a line, or a number of separate lines, with respect to their Position and Direction, as parallel or non-parallel, etc., with the inquiry how number—position—and direction of lines, are mutually related. Next, of lines united or connected: *first*, in general; whether the lines, or which of them, can be joined, or must remain separate; *second*, the number of Points in which they can unite, etc.

Geometry begins with straight lined shapes, or a plane: first, of lines drawn (at random) on the black-board.

Many other inquiries, as to relations of the extremities of lines to their points of intersection; the number and size of angles, etc., will suggest themselves to teacher or pupil.

Farther, comes consideration of lines in regard to the Space they inclose; and of this inclosed space itself, conditioned; (1) by the number of Lines (inclosing it); (2) by number, form, and position of its (*plane*) Angles; (3) by number, form, and position of Corners (or *solid* angles).

F. expresses his regret that for want of space, and specially through lack of diagrams, he is unable, here, to carry this instruction farther; and expresses his purpose (never fulfilled) of completing it later. And Ed. acknowledges, with regret, that, contrary to an inconsiderate promise given (S. F., Pt. I. p. 79) he has felt obliged to leave wholly unused the Crystallo-

graphic matter contained in the *Menschenverehung* (Seidel's Edn. 1883, pp. 109-134). Ed. has studied it with zeal, but not to edification. Whether F.'s ideas of force, of the genesis of vegetable and animal, be destined—since C. Darwin—to eventual acceptance, this Ed. must leave to the future. For the present he is quite sure that no matter, still disputable, can have any right to be employed as a means of direct education of Scholars.

Ed. allows himself to refer to his little work, "The School" (Appendix C—"Geometry") as containing some practical developments of F.'s principles which Ed. found to interest his own pupils, and which led up to the study of Bk. I. of Euclid's Elements. One of F.'s pregnant, never unseasonable, warnings, may conclude this article:

*Ipsa dixit.*

In this stage of the Scholars' development, Instruction [in this rudimentary form-study, or Geometry] should keep Them to repeated and manifold representation [drawing of lines, and right-lined shapes] along with actual intuition (*Anschauung*) of forms rather than expect Them, so early, to see abstract truths, apart from forms and apart from Their own realisations: [i.e. from the making of figures and diagrams for themselves]. Each relation should be looked at simply by itself, but in as many Forms or Examples as possible, and in simple, obvious Connections. . . .

Scholars  
should look  
at and draw  
actual forms;  
hence will  
come later,  
sight of  
abstract  
truths.



## III. LINGUISTIC EXERCISES.

The Speech-exercises of the earlier age (p. 53) aimed at clearly beholding first, and then distinctly designating, the objects of the Environment [with their qualities and relations]. These Linguistic exercises have to do, first, with language as Material . . . . [are exercises] for the knowledge and correct use of this audible matter; and again, for understanding the way in which Man, by means of his organs of speech, creates for himself, and shapes this matter. Therefore, "Linguistic" [as a branch of instruction] views the *word* simply in itself, apart from its object; and aims at bringing to the knowledge and clear insight of Man—the Scholar—Language itself, as a material . . . . What first strikes us in looking at words for themselves is, the variety in their dimensions [length]. This therefore must be brought first to the Scholar's notice. The "size" of a word depends first on the number of its Limbs [limb = syllable]; so, words are divided into *one-, two-, three-,* or *more-limbed* words. After the number of Syllables, comes the variety of the constituents of each limb [letters].

Exercises in language.

They treat language as *mat. vr.*

Dimension of words.

Admitting that the fundamental distinction between "self-sounds" = *vowels*, and "bye-sounds" = *consonants*, may, and therefore ought to be, discovered by Scholars, for Themselves, by use of syllables, or constant repetition of one-limbed words; admitting, likewise, that interesting inquiries may be made as to the exact portion of the voice-organs used to produce each

Self-sounds  
—vowels;  
bye-sounds  
—con-  
sonants.

sound or tone; Ed. humbly submits that there is extreme danger of confusion in trying to obtain, from Scholars, by process of discovery, a perfect precision as to dental, labial, palatal, etc., letters. Ed. believes that few Scholars are able to arrive at dividing up the whole sound- and tone-gamut of the language, as F. proposes They should do—into nose-, lip-, tongue-, tooth-, palate, throat-, and lung-tones! Ed.'s experience says, They find out under intelligent guidance, the meaning and the varieties of hissing-tones (z, s, sh): also the significance of "aspirates." They likewise discover with pleasure various pairs of *like* tones, differentiated by sharp and dull pressure; as (p—b, t—d, f—v, k—g, s—z); perhaps even the two-fold sound of "th," as *thin*, and *thou*; but minuter detail Ed. would put off to a more advanced age. Of course, the instructor, while ever moving cautiously so as not to go farther in systematizing than scholars are ready for, will take care not to let Them fancy Their knowledge complete. Teachers cannot be too cautious of "finality." He, or she, should look to it, that Scholars, whenever they take one step, set their foot upon a spot that will bear Them, till they make another stride.

He will never let Them think They know, or he knows, *all* that is known, or is to be known; but will constantly point to the limitless fields of knowledge surrounding teacher and pupil alike. As a practical method, F. suggests the following (briefly indicated) course:

Not attempt  
an exact  
division of  
letters.

They will  
discover  
sibilants—  
aspirates—  
pairs of like  
sounds  
(sharp and  
dull).

Let them  
not think  
their know-  
ledge com-  
plete.

Teacher pronounces a one-limbed Word [monosyllable] and at the same time, with the right hand, taps once; says "one," and again taps . . . "Find me words with which in like manner one taps once, and says 'one'." [An adequate time of practice is here understood.] Then "Window"—two taps and "one—two"—in time with the speaking. Each Exercise is practised, in this way, from words of one Syllable to words of five, until the Scholars thoroughly apprehend its Meaning. Each stage is fixed by all pronouncing in common: and every new step may begin with the word "Attention"!

Practical  
course  
indicated  
syllables

When the Scholars are perfect in dividing syllables, the instruction proceeds to letters, which constitute syllables.

The method is from words well known to the children—monosyllables, of course—to draw out, first, the "self-sounds" (vowels—*Töne*); then the "bye-sounds" (consonants—*Lauten*).

The next Demand which presses upon us in the present stage of instruction is to connect the Word-constituents [tones and sounds] each with a distinct Sign [letter]: thus to make audible vanishing Speech, visible and lasting, the need of "writing" presses upon us.

All the chief sounds of the language are understood to have been acquired by the Scholar first.

## IV. WRITING.

Writing.

By Writing, and teaching to write, is here understood not "Calligraphy," or writing as an art; but only the power, by means of suitable and permanent Signs, to make audible Words, visible; so that it becomes possible for ourselves and others, on seeing these signs, to *think* those words; and by pronouncing them to call up in the Hearer the very notions and perceptions which, for ourselves, belong to these signs. [To perceive the meaning of our signs] is, Reading, of which in the next article. Now, it is important to fix what the first *written signs* shall be.

Plain Roman capitals are first used

F. pronounces for the plainest Roman letters, asserting what this Ed.'s own experience confirms,

that the Latin alphabet of upright Capitals makes a pleasing and satisfying impression on young Scholars. It is, too, very easily grasped and used by Them, through Their having already had so much Practice in plumb, horizontal, and oblique Lines. The work is done in the often-named *net*.

Process.

Teacher begins with a plumb stroke of two squares' length. "Whenever you see this mark, say I:" [sounded ē]. This having been repeatedly done, he dictates:—"plumb-line of two squares; from upper end, slanting line through two squares, towards right; from lower end of slanting line, a plumb-line upwards, for two squares. What have you done? [They repeat]. Teacher tells Them that is the sign of the bye-tone N. Together, the word *in* is formed. As soon as several [three] signs are got, Teacher lets

Them try to make other words; and Every newly found Sign is to be joined to the preceding ones; that is:

Scholars must look for all words that can be made out of this new letter, along with the old ones.

When the Scholars are able, with pains, to set up any Word—heard, pronounced, or only thought of—the Teacher dictates words to be written, or lets Them write words of their own choice, and by-and-by such little Sentences as occur to Them. At this point They are required, by School-law, to copy out on paper everything written on slate or blackboard, after being revised by the Teacher. This gives a means of occupying those whose work has been looked at, while the Teacher lets the others [slower, or less forward Scholars,] correct their own work; for it goes without speaking that all correction for the Teacher's revision, is to be done by the Scholars themselves. It is often wise, also, to place a more advanced Scholar beside a weaker one, to look through and correct the latter's work. This practice has many evident advantages. . . . First, all Scholars are kept employed; next, the weaker are encouraged to keep up with the stronger, and the stronger hereby test how much They know, and can do; and find where They are deficient. The Teacher is likely to see mistakes which the correcting Scholar has overlooked, or perhaps did not know. It need scarcely be said that this Writing-practice leads directly to Orthography, and so amounts to instruction in Spelling; and lessens the need of an always difficult and wearisome "lesson." By this process of copying

Scholars, of course, always correct Their own mistakes.

Abundant practice leads to orthography

from the "net" upon paper, what it had at first written from Its *own* thought, then had corrected by one more advanced [always remember, till now, in Roman capitals] the Scholar soon feels the want of a quicker, handier kind of Writing. Here, then, is the point at which the regular teaching of our common "script-hand" comes in; for [as has been so often repeated] every new branch of instruction should meet and satisfy a want, discovered and created by earlier teaching.

Quicker  
writing  
is needed:  
script-hand  
is taught

## V. READING.

Reading.

Reading is simply the converse of Writing. . . . The course of instruction follows from the nature of the Subject, and is as easy to understand as to state: for the Scholar can, properly speaking, read already—in the first and subordinate notion which one gives to the word. For the act which invariably followed the writing of each word, was to Read it; and this [reading] was farther practised in the copying out of matter which the Scholar had thought of, or seen. Reading in its usual School-meaning, the reading of Letters and Words in our common Print, is now easily attained; and what has formerly cost more than a year with plenty of trouble to the Scholars, is now accomplished in a few days, with much pleasure to Them.

What used  
to take a  
year, is done,  
now, in a few  
days.

If this needs a grain of salt, not to astound the English teacher, let us recollect that German is a remarkably "phonetic" language, while English is eminently "heterophonic"—or irregular.



The first step in learning to read is to recognise Print [especially small, or lower-case] letters, as of like value with the Roman capitals hitherto used for Writing. It is not enough to place them side by side, and say  $i = I$ ;  $o = O$ ;  $u = U$ .

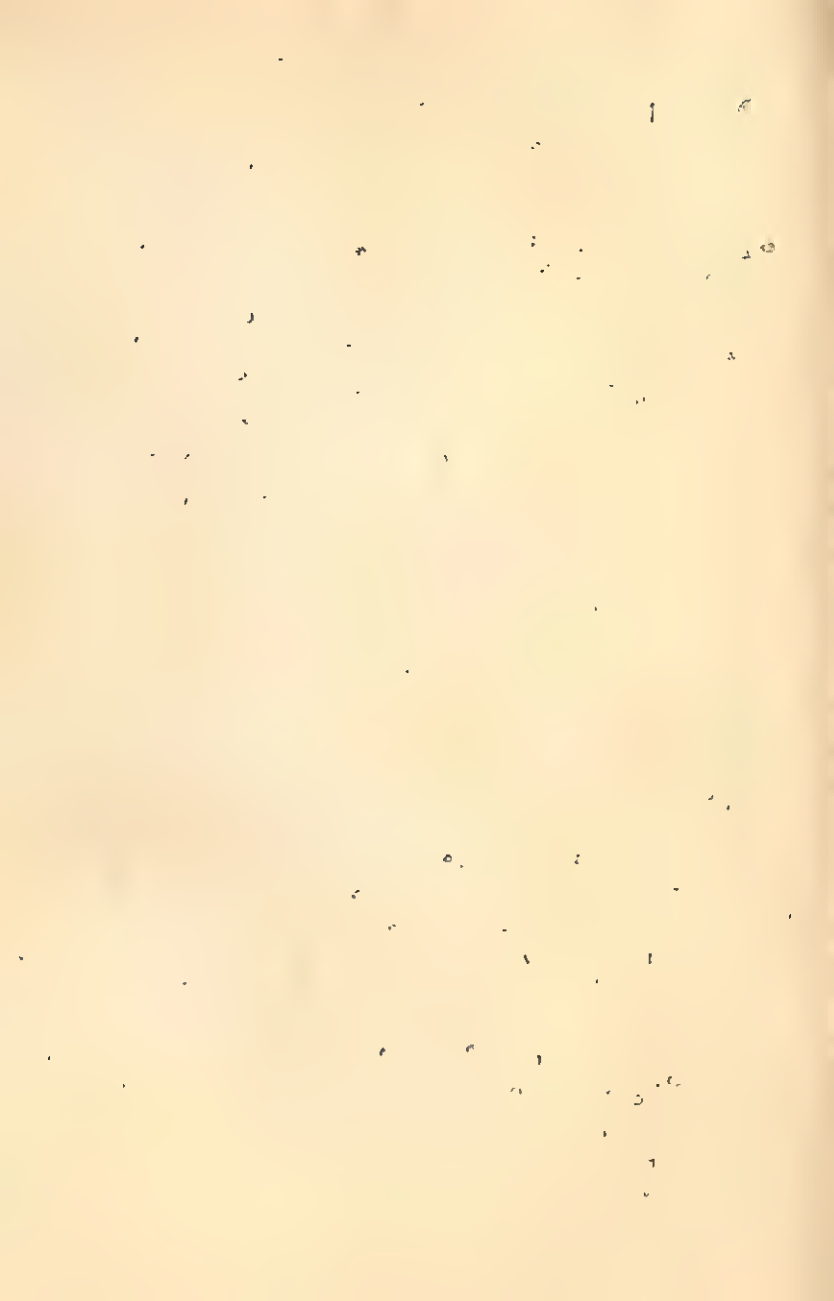
Here, the likeness is evident; but in many other cases; as  $a = A$ ,  $b = B$ ,  $e = E$ , very little resemblance appears.

The point whereto the Scholar should attain [in learning to read] is, to speak out [what It sees] distinctly and clearly, with precise Correctness of letter and word; to mark, and keep, by means of proper Pauses [stops] the various separations and connections of sense, which the context requires. When They have attained thus much, Scholars are so far developed that They are able to make their own, whatever others think or have thought; to test what They themselves think and feel, by what others think and feel; and thus to lift Themselves [step by step] to every stage of development and accomplishment which is possible to Them, whether as individuals, or in right of Their humanity. The higher kind of Reading—that, as it were, draws and paints—must naturally await a later stage of Unfolding.

"Print" is now easily learnt.

School reading means to speak exactly what is seen, with due pauses.

Higher, more expressive reading comes later.



## APPENDIX.

Prefatory  
notice.

N.B.—All matter, in *substance* Froebel's, is printed "flush," or on the full sheet.

That which is *verbally* translated from him, is marked, in addition, by inverted commas.

Ed.'s comments are indented.

## INTRODUCTION TO APPENDIX.

THE first purpose of the "Student's Froebel" was to give, as far as practicable in his own words, a clear account of those principles and plans of Friedrich Froebel by which he hoped to effect a reform of what the name of his first work expresses, "the Education of Man." Readers of the "Student's Froebel" up to the point now reached, will judge for themselves whether Froebel errs in believing that his principles underlie all true Education, viewed in every sense and applied to every age; whether his methods as he illustrates them, or as modified and improved by later experience, are the best to use from Infancy to the completion of (formal) Education. This Appendix, taken from various papers collected by his nephew Dr. Wichard Lange, into a volume, "*Die Pädagogik des Kindergartens*," shows Froebel to have, with content, accepted the title which the world gives him—founder of the Kindergarten. Almost in the very words of Holy Paul, his forerunner and elder brother, he seems to say: "According to the grace of God which was given unto me, as a wise master builder

Introduction.

Contents of the Appendix.

I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid. . . . But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest; for the day shall declare it." . . . The difficulty has been extreme in narrow circumstances of space and time, to choose from the mass of valuable material what is most precious; and to transfuse it afterwards into intelligible English. Omission has been painful; because every word, elucidating F.'s plans of "New Education," deserves to be read, marked, learned and inwardly digested. These articles belong, when not otherwise dated, to the period between 1837 and 1840, having been published in the "Sonntag's Blatt," the circulation of which, through lack of pecuniary support, lasted during those years only.



## APPENDIX A.

(Selections from Froebel's writings, later than  
"The Education of Man.")

(I) The Doppelblick, ["We look before and after:"] I. "Look before and after."  
says—what we see of possibility within us, and what we miss in our actual life; what Education gave us, and what it withheld—all unites into the warm if silent Feeling, the still but clear Thought: "Would that Man, would that my Child, might from Its very first appearance on earth be met by a right Apprehension of Its being, a care and treatment suitable thereto; an Education leading to the complete attainment of Its destiny; in a word, by right understanding and treatment of what is called LIFE."

Individuals alone cannot effect this; the co-operation of many, of all, is needed: but [says Froebel] we hope and believe that the dim or clear Feeling, the silent or expressed Thought, of many—of all who live their life wisely—is "Come, let us live for our children."  
"If we, let us live for our children."

With a fanciful beauty F. sees in all nature—in the Sun for the world, the elements for creatures on earth, every part of the plant for

the seed—a silent utterance of his text, “Come, let us live for our children.”

Man conscious of himself and destined to rise to ever higher consciousness should pronounce this aloud that all may together feel and know it, and so apply and accomplish it in common. . . . Clear steady thought always seeks to reveal itself in Deed; and the deed into which this thought “Come! let us live for our children” unfolds, is an Institute for the cherishing of family Life, for training the life of the People, and of Humanity. This would be an Institute for Self-instruction, Self-education, Self-training of Man, for the all-sided yet single-aimed training of Man by Play, creative Self-activity and freely-acting of Self-instruction, at first for Families and infant-schools; for preparatory and public elementary Schools; for every one indeed, who aims at Completeness and Unity of training. The unfolding and shaping of each being’s future Life commences with the very beginning of Its existence. On the Nurture and steady carrying through of this beginning, depend Its orderly Growth and Efficiency hereafter. . . . Man, as Child, resembles the flower on the plant, the bloom on the tree. It is a bud, a blossom of humanity. . . . As a flower-bud is united with its branch and thus with earth and heaven for the development of its Being, so Man stands in reciprocal connection with Nature and Humanity, and with the universe of Spirit. . . . As creature, Man is both part and whole; part of the creation, but also a whole having, in himself, a share of life. . . . This original nature of Man as Life, shows

*Thought  
will have  
deed.*

*An institute  
for self-  
training by  
means of  
play.*

*The Child is  
bloom on the  
tree of  
humanity.*

itself in Man's creative impulse, and is seen even in the Child. . . . But a child is part of the family, and Its life cannot be conceived of apart from Parents: thus only can It grow to be a complete human being. All genuine Education of Man;—this our endeavour, therefore—is connected with the culture of this creative activity in family life.

True training begins with culture of self-activity at home.

By means of cultivating the child's inborn impulse to activity, first, in the family, Love, Life, and Light grow, and are developed. Love unites It with humanity, Life with Nature, and Light with God. . . . Thus the Child is threefold; Child of Nature, Child of Man, and Child of God. It is only by consciousness of all true relations of Man and faithful living up to these that the individual can become, fully, Man. The Institute, setting-out from the first stage of the Child's spiritual waking [which coincides with the beginning of Its use of limbs and senses] aims to develop It steadily, advancing in all directions with the growth of Its powers, still in harmony with Itself, with Nature, and with the laws of Life.

The Institute aims to unfold the Child's powers in harmony.

In, setting-forth his plan (II) for educating children II. Plan. by the use of Their impulse to creative activity, F. says: For any fruitful action we must be in accord with the present stage of human intelligence, we must connect our endeavour with an universal thought, if not rather derive it, from an universal experience of life, such as, this. The present endeavour of Mankind may be gathered into the following three points: it is, 1, towards free self-development; 2, towards finding unity in things manifold; accord in opposites; the essence in the phenomena; the

The present aims of mankind, three are prevalent: 1, Self-development; 2, finding

unity of  
opposites;  
8. conscious-  
ness of self.

spirit in form: 3, towards consciousness; towards becoming clear about itself and life; towards thoroughly understanding, so as properly to use, Life; all this with freedom and individual activity.

These, says F., are the characteristics of the present stage of humanity's development.

Therefore we must educate and train our children, as well as in accord with the deepest claims of their own nature, as in unison with the development of the race, unless we would have them mentally and bodily injured; both their young and their maturer life, lamed. To effect this (he continues) all parents and those having charge of children are bound to lay hold of, that is to heed and cherish, the earliest Activities of children, their first doings, the Impulse to make something, which so early stirs in Man—the Child. This impulse to voluntary activity [F. maintains] is an impulse of Self-teaching and Instruction by way of doing, observing, and testing, for Itself. Many lovers of Childhood [he continues] “are inclined to help this active impulse of children; but on the one hand, the fit means,—that is, really educative playthings,—have been wanting; and on the other hand, the elders have not known how to afford the Guidance which children need.”

The purpose of F. then is to provide “Gifts,” occupations which shall answer to the children's wants in all directions; and at the same time shall possess meaning and interest for grown-up people, who may concern themselves lovingly and intelligently with children. The spirit and character of these Means, which

Heed the  
first activi-  
ties of  
Children.

F. provides  
fit play-  
things;  
“Gifts,”  
“Occupations.”

are at once to employ and to teach, may be given briefly thus :

Characters  
of the play,  
material.

1. They begin with what is simplest in itself, and unfold by natural laws from the Simple to the Compound.

2. Each means, at once of Employment and of Training, aims at purely humane training ; so that by their wise use the child will be formed, not alone for Itself, but also as member of Its family, of Its nation, of Mankind.

3. The collective Games and Occupations are to form a complete whole, like a many-branched tree.

4. Each single Gift, be it small or great, is again a whole—a bud or seed out of which many new Developments may spring.

5. These “ Gifts ” lay the foundation of all subsequent Teaching ; so that as Man, when duly developed, is a consciously feeling and thinking, intelligent and reasonable Being, the Child may learn that It is to be such a being, and strive to act accordingly.

6. Essential to the Spirit and Character of these Means for nourishing voluntary activity in the Child is, that, they lead to intelligent observation of Nature and of Life in all its phenomena, and thence to the perception of an inner Unity of things, and of a Likeness between the laws of the material and those of the spiritual world.

“ We are convinced [F. concludes, in a passage which Ed. gives in English as literal as possible] “ that Man, being faithful to his own nature and to the highest claims of Humanity whereof he is a

Man is faithful to the claims of humanity, unconsciously, in his own despite.

Member, seeks, even if unconsciously, to instruct himself to apprehend the outer and the inner Life-connection of things as they exist in the highest Life-unity: [we believe this] "notwithstanding the undeniably piecemeal condition of human life, and that seeking-after the immediately useful only, which prevails even in endeavours after instruction; and we hope in this Institute to answer not only a real need of to-day in the adequate training of Youth, but to meet also the deepest and most heartfelt wishes of parents and children's friends—unknown, perhaps, even to themselves."

In "The Child's Life, the child's first doing"

III. "Child's first doing."

(III) of Dr. W. Lange's collection—F. says:

"The newborn child is a ripe seed-grain fallen from the mother-plant. It bears in Itself life which It unfolds self-actively in constant touch with the universal life around it. This activity, this doing, has the peculiar mark of Inwardness. It is an Expression of the interior, on and by means of, what is exterior; therefore inward Activity for heeding and overcoming the outward, at one with Feeling and Perception, is the earliest appearance in the Child of the life of Man. [Thus understood], F. finds the very Essence of Man to be in the Child's impulse to employ Itself, to be busy, to be doing something. . . . Whence is evident that everything done for the truly human development of the Child, for Its all-round, adequate, education must combine with the cherishing of this Employment-impulse and take the form of attention to the earliest childish Occupations; for this Employment-impulse [of Child] answers to the

Child's impulse to be busy expresses the very essence of Man.



threefold creative activity of Man ; to do—to feel—to think. . . .

F. meets—not with apology, with triumphant acceptance—the frequent assertion, which is of course outwardly and literally true, that Man newborn is the most helpless of all animals, and therein beneath or behind the rest of the animal creation. This helplessness F. asserts to be a sign of Man's dignity ; a proof that Man is made after the image of God, and appears on earth to know and realise his God-likeness.

F. admits with triumph that new born man the most helpless animals

This helplessness is proof of Man's dignity ; is given to be overcome by inner force.

"We recognise thereby that Man is destined to rise, in Freedom and Self-activity, above himself.

. . . The newborn human being's helplessness with regard to all outward things, is the counter-part of that power of Self-help, which will one day be acquired by strengthening his Will and Energy. . . . This external helplessness is given on purpose to be overcome by the growth of internal power : for to conquer external life-obstacles by one's own will and by heightened energy is that which gives to Man conscious peace, joy and freedom ; and thus raises Man to that God-likeness whereto he is called. Helplessness and Its Own-will, therefore, become soon the opposite poles of Child-life, whose centre of union and reconciliation is self-employment. . . . Out of the trio Helplessness, Own-will, and Self-occupation, soon springs Habit which needs careful watching. Like Habit, Imitation too comes from this self-activity ; and must be heeded with equal care. We see then the inner life of the Child make itself known in the threefold form of Free Activity, Habit, Imitation.

Helplessness the counter-part of self-help.

Helplessness and own-will are reconciled in self-employment.

Habit and imitation follow, and ask careful heed

The Child's twofold aim; to unfold Its strength; to gain knowledge of Its surroundings.

tation. . . .” And in all Its activity the Child is seen to have a twofold aim; 1, to use and thus unfold and strengthen Its limbs, Its senses; thus acquiring more independence, realising Its own personality: 2, to acquire knowledge, and convince Itself of the independent existence, of that which environs It.

Its senses bring the external, *within*; Its limbs put the internal, *without*.

“Observation of Its environment therefore self-active perception of the Outer-world, and Play expressing and realising its own nature, are the earliest voluntary occupations of the Child when Its bodily needs have been satisfied and It feels Itself well and vigorous.” . . . For fulfilling these functions, the Child is provided with senses, the organs for making the external, internal; and with limbs, to realise outwardly by means of matter Its inner self, or to make the internal, external. . . .

“Do not say, beloved parents and friends of children, how can these spiritual relations be found in the unconscious and helpless Child?” [F.’s reply is] Were they not first therein, they could never be unfolded thence. . . .

“As soon then as the Infant’s life the use of Its limbs and senses is awake . . . let us try to give It some object which possesses both substance and mobility; which the Child can seize and hold fast; in which, as in the Child’s own mind, the oneness of all variety rests; so that, albeit unconsciously, It may see therein as in a mirror Its own self-contained, real, and yet mobile life, and thereon try and practise it. This plaything is the Sphere or Ball.”

First play-gift; the Ball.

Next comes (IV) F.’s account of the Ball as the

Child's first plaything. As Ed. reads it through again he regrets that he cannot present it whole or in large extracts to his readers. The details are beautiful by which F. shows how the germs of abstract ideas in the Child are touched to life by the ball-play, and the invisible movements of Its little mind made visible to the child-loving observer! Passing over (V) a pretty parable, "The Seed-grain and the Child;" (VI) "The Child's playing;" (VII) "Ball and Cube; the Child's second Play-gift;" (VIII) "First survey of Games for cherishing Children's love of occupation;" a few extracts must be given from (IX), "The Child's *third* plaything;" (a cube divided into eight, equal, cubes).

IX. "Divided Cube."

In providing for the Child's play and employment, we are not to suppose that giving it *something to do* is enough; Its inmost Being must not be neglected: must be cared for and satisfied. Parents—and all who have the care of children—We must immovably hold *this* fast: in a child's early Self-occupation and Play is formed, in union with Its environment, not the germ only but the heart of Its whole future life. "From Its first voluntary employment proceeds not only strength of body and unfolding of sense-organs, but development of Heart and training of Mind." What is it that we find especially wanting in the Children and Youth of our day? [says F. sixty years ago!] Is it not true deep and firmly-rooted, love and respect for parents? Genuine regard for Elders—for Man as Man? Is it not Reverence for that inward sphere—our deepest self—wherein

*Ipsé dixit.*

Do we not chiefly miss, in Childhood and Youth of our day—love, respect, reverence—

for parents,  
elders,  
conscience?

the power that moves in all things makes itself known? Is it not awe before all that we name holy?

The gist of F.'s argument seems to be: love of Parents, respect for Age, reverence for Conscience, are not delusions from which an emancipated age will hasten to escape. These are simply the deepest and the highest roots and fruits of our Humanity. They are in our human nature if we can find them. If then the little Beings with whom we have to do, for whose characters we feel ourselves partly answerable, bear not these fruits, seem not to grow from these roots; the fault cannot be in the young plants whose consciousness is still undeveloped, it must be in the treatment of them by the gardeners!

How shall  
we awaken  
this love,  
respect,  
reverence?

What are we to do then to awaken true Love for parents, Reverence for age and for Man, a godly Fear of all that offends conscience? We must train the Child inwardly to heed all that It outwardly does.

To feel and think about all Its actions; to do nothing without reason, or against right feeling.

To feel, and  
to think,  
that parents,  
etc., care  
most for Its  
mind, Its  
soul,

The first thing of all is to bring It to feel, by-and-by to think and to say, that Its parents and caretakers are concerned not only about Its welfare of body, senses, and limbs [which necessarily comes first in time], but yet more are desirous to unfold all Its powers, to care for Its inner life, to fulfil the demands of Its heart and mind; so that this development of Soul is truly their object and purpose in all that they do for the body. It is almost incredible, at least very astonishing, how early the Child distinguishes spiritual gifts from bodily; shall we say,

feels the Giver's heart through the gift? We may see this in the effect of a kind Look, a Word spoken with sympathy, a Touch which expresses no more than fellow-feeling. The attempts made later by many parents to waken by word this love and respect for the highest, come too late: what moves the Child goes before the word; Speech cannot touch, unless it meets a heart, a feeling, already awake.

Very early, a child feels through the gift the giver's hand.

If we will understand our children F. advises us to watch quietly what goes on in the Child's corner of the living room, or at the play-table of the nursery.

F. says: to understand children, watch quietly what They do, left to Themselves.

A child between one and three years old, playing alone, will first examine shape and colour of an object which it can lay hold of and handle; will try its solidity; will then endeavour to take it to pieces, at least to alter its form so as to detect new qualities in it, and put it to new uses. This done, It is seen trying either to reunite the parts, or to arrange them into a fresh whole. . . .

The Child has already used, not exhausted, the soft ball, the sphere, and the cube: What shall be our next Gift to it?

After ball and cube comes—a gift solid, easily divided and reunited, simple yet capable of many shapes—a cube, cut once in each dimension.

We feel it must be something solid; something easily divided by the Child's strength, and just as easily reunited, or newly arranged; it must be at once very simple and capable of many shapes.

This is the Cube, divided once in all dimensions, into eight smaller cubes—the wonder-working "Third Gift."

[Handing it alone], the child distinguishes as given facts, the Whole and the Parts; next It finds the same shape in all the Part-cubes as in the

Whole-cube, and thus arrives at distinguishing *Form* from *Size*; next, *position* and *order*; for It sees [among the part-cubes] upper—lower, before—behind; upon—beneath—beside, etc.

*Finished  
play-things  
are unfit,  
hurtful,  
wrong.*

Hence we infer the unfitness,—rather, the downright harm to the Child's unfolding,—of all playthings that are too complete—too much formed. The Child can do no more with them but break them up—which It speedily does; and try, with a sense of wrong, to reunite<sup>1</sup> them, which It cannot. Ed. Sincerely wishes he could afford space to translate the rest of the article. F. describes the loving, precise care, of a class-leader in placing the new Gift before the Child; making a profound remark with which this portion shall end:

"Facts and Impressions, quite neglected or held to be trivial by us grown-up people, have often the most momentous consequences for the children."

*"Little  
things please  
teach—  
affect)  
little minds."*

(X) is an admirable development of Ball-games for Children of the Kindergarten age; (XI) an account of the fourth Play-gift (a Cube divided into eight tablets or bricks): (XII) a second Survey of the Games: and (XIII) a description of the Fifth Gift with special elucidation of the "Forms of Knowledge"—"Forms of life"—and "Forms of beauty," for which wider means and scope are given by its twenty-seven cubes, six of which are further divided so as to provide slanting lines. (XIV) is a description of the "Movement-games," where we see in their original forms the "Mill-game" the "Snail" and the "Winding Brook" so well-



known in later Kindergarten practice. Ed.  
takes from it one paragraph:

"In the system of Child-training which aims at developing by means of employment [that is, by active voluntary occupation: as in F.'s own system] we are not to supply the Child with matter for the use and application of Its own activity solely in proportion to Its force as visibly unfolded, to Its Life-development as already shown *outwardly*; but it is above all things necessary to search out the inner course of Its development, and to satisfy the demands of *that*.

(XV) Is an address at Dresden, before the Queen of Saxony, on 7th January, 1839: as earnest and full of matter as we should expect from one for whom, whether speaking to Monarchs or Teachers, the matter would always be first, and the hearers second,

XV. Dresden address, 1839.

(XVI) is entitled "Friedrich Froebel—his educational principles, means, and methods: also his aim and end in Education, with relation to the endeavours and demands of this age. Set forth by himself."

XVI. "F.'s principles and methods of education set forth by himself."

(Undated, but belonging to the period subsequent to 1840.) For its own value this article ought to be translated in full and commented by some one who thoroughly understands the inmost heart and mind of the Master. One day, when F.'s rank as the prophet (that is, "out-speaker,"—"proclaimer") of a New dispensation for the training of Young Humanity shall have become truly known, these writings, of which Ed. is now giving a bald account with extracts perhaps rather arbitrary than well-chosen, will



be sought out, printed and read ; with astonishment, that they have so long been comparatively unknown. But this (XVI) would occupy some thirty to forty pages of print ; we must therefore at present content ourselves with giving a few passages, which will exemplify the prophetic character of the man of genius by showing how F. *foresaw*, what the past half-century has shown to everybody ; *foreknew*, what but few of the wise and prudent of his day perceived, or of our day perceive. F. begins by averring that the character of our time is "impulse towards self-development"—in a word, "Education." But F. proceeds :

"The whole life of Man [as an individual] and the life of Humanity is all one Education. If so, what proofs does the present age give of being in a special sense and degree a time of education in the human race, in humanity ?"

In times gone by, some dimly felt and a few vaguely expressed what is now uttered by numberless voices. As proofs that the present time is devoted to Education, F. adduces :

1. The tendency of Man individually,—socially—generally—to aim at Self-knowledge, at Self-comprehension, and likewise at acting for himself ; also the weight everywhere attached to experience, to learning by practice.

2. The endeavour by training and reflection to rise the educative action of Mothers and the whole female sex, from being fruits of a human Instinct only, to be the conscious working of Reason and intelligence.

F. affirms that impulse towards self-unfolding is specially characteristic of our time.

As proofs F. adduces :  
1, universal tendency to seek self-knowledge and experience ;

2, to raise the educative action of woman from instinct to reason.

3. The effect to raise the female sex as a whole; first, to a true Knowledge and appreciation of its own function and Dignity, and to conduct consistent with that knowledge; and specially to lift Woman out of her accepted position as passive member of Humanity, into that of equality of rights with the male sex; and to treat her as in character and intellect the perfect co-equal of Man.

3, to raise Woman from passive member of Humanity to perfect equality with Man!

4. To recognise the Child and the life of Childhood as a whole in its worth and dignity as being the seed and germ of Humanity. The present age [B. adds] demands the recognition of Family life as a part of social life; demands a fit arrangement of social and political relations, and of the relations amongst Home, School and Church. "For we know that the State, in what it gives, claims and takes, is in the strictest sense a training institution on an immense scale; whether for good or evil, is not now the question."

4, to recognise the dignity of Child-life.

The State is an enormous training-machine, for good? for ill?

As summing up the character of our age and proving it to be eminently educative, F. lays great stress on,

"the general endeavour after unification (*Einigung*) of Life and Nature and Humanity, of course therefore with God, made known by many and various religious efforts of Church or Sect;" [and concludes],

"To live-out one's being, with self-choice and self-determination that is in freedom, begets the genuine peace, the pure joy of life: this therefore is the collective endeavour of our time as being truly educative." The high distinction of our time [F. says] is that these demands are made at once and equally for the education of the Individual, of the Family, and of the Community; for the education of

the People, and of Humanity; for the Education of Society into a genuine, that is self-renewing, State.

Four rules of method will enable all these claims to be satisfied; 1, as the gardener the plant, so the teacher must rear the Child, by the laws of Its being;

2, whatever belongs to humanity as a whole, is also in its smallest part;

3, internal unfolding comes from impulse within; external moulding from a stimulus without.

4, by reconciliation of opposites, alone, can Child grow to Man.

For perfect child-training *male* influence must follow and supplement *female*.

These demands will [F. maintains] be satisfied by obedience to the following rules of practice, of method: 1, As the gardener nurtures a plant, so parents and teachers must bring up the Child, according to the inward laws of Its being, in undisturbed union with nature and with God: observing, 2, That whatever Humanity as a whole contains, is also contained in each smallest part thereof, and expresses itself in the least and youngest. 3, That as inner development is bound to an impulse working from within, so external moulding depends on a stimulus acting from without; and 4, By the co-operation of equal and opposite conditions only; by their reconciliation in, and by life and in no other way, can the Child be truly formed into Man. Further [F. reminds us] that Child-training which begins naturally and therefore fitly under female influence, would be one-sided without male help. For the training to be complete, masculine influence, as that which teaches more from without—the aid of the instructor, the Father—must come in.

The truth of this is beautifully seen wherever father and mother duly work together in the training of their children. Their method is uniform as well as united, yet each parent unconsciously contributes what the other could do less well.

With regret Ed. quits this article, which now turns to the exposition of material means (Gifts), etc.

(XVII) is F.'s plea for Children's Gardens in connection with the Kindergarten, founded on his frequent setting-forth of the high moment of giving to the human being as Child, intimate acquaintance with Nature: equally important for the Child's development, for Man's training, for the teaching of Nations and Humanity towards their function and history.

(XVIII) is that pearl of F.'s setting, "How Lina learns to write and to read"—which Ed. will endeavour (in another place) to transfer to British costume and circumstances, as the best yet existing method for instructing Children in those necessary arts: and (XIX) expounds from the above as text, the spirit of F.'s human training by means of development, and self-activity.

(XX) takes up the Child's Drawing (*vide* S. F. Pt. I. pp. 41-3): (XXI) describes Paper-folding as a Child's occupation; and (XXII) on "Stick-laying" is very full of suggestion, though a fragment. (XXIII) is a full and most interesting account of the celebration on the 28th June 1840, which may be looked on as the christening festival of the "German Kindergarten," and (XXIV) gives in full a plan for founding the "German Kindergarten." F.'s appeal for help, spiritual and material, is made to German mothers and maidens. He hopes that one hundred of these may accept the summons of this new training for humanity, and be willing with a pecuniary contribution of ten Pr. dollars (30s. st.) each to work at converting others, so that the hundred may soon grow, in Germany, to a thousand, and

XVII. Children's gardens in the Kindergarten.

The high value of being at home with nature, to Child, Man, Humanity.

XVIII. "How Lina learns, to write and to read."

XIX. As text for F.'s training by self-activity.

XX. Drawing.

XXI. Paper-folding.

XXII. Sticklaying, a fragment.

XXIII. Birthday of the Kindergarten.

XXIV. Plan of the "German Kindergarten." (1840)

these to ten thousand, and the capital, moderate but sufficient, of 100,000 dollars (£15,000) be collected. The report of results in the year 1843 tells that 155 shares (of 30s. each) had been subscribed for; that at Blankenburg a site was given with garden and play-ground, where for two hours daily the children met to be trained by Froebel and his friend Midden-dorff: that in Rudolstadt, the capital of the small Principality, a family Kindergarten was formed for the "upper classes"; and that the promise and value of the movement was amply acknowledged in the public prints of the day. (XXV), dated 28th Feb. 1845, contains an invitation to form Training-societies, in the spirit of the Kindergarten, and gives as model-rules for such a Society, the statutes actually adopted by the Union at Eichfeld. Three aims, to which F. says the efforts of all such Societies should be addressed, point, along the way already entered upon by nations held to be civilised, as means to ends unattained as yet but perfectly attainable, and which when attained will make those nations by many degrees more civilised:

1. Before the School-age, say for children under seven, institutions (if possible proper Childgardens) are to be established which shall in the best and truest way prepare the Children for School.

2. During School-life (say 7-14 years) means should be taken to provide for the School-children, after Their duties at School and at Home are fulfilled, common places of meeting

Results,  
1843.

XXV. In-  
vitation to  
form educa-  
tion Socie-  
ties, with  
model of  
rules.

Three truly  
practical  
aims of such  
Societies:  
1. Child-  
gardens

2. Public  
play-  
grounds.

and of play; public spots where they may amuse themselves, and exercise their strength, but so that their doings shall be under real though not obtrusive control.

3. When the School-age is past, to provide after business and home duties are completed, improving instructive educative entertainment—especially by games, singing, and story-telling.

3. Rational recreation after School age.

(XXVI), dated October 1847, gives the detailed plan of an Institute for training *Kinderpflegerinnen* (Nursery-governesses) and female Teachers.

XXVI. Institute for nursery-governesses.

(XXVII) "The Transition School:" a letter of F.'s to one of his female pupils, dated Marienthal 25th May 1852—within one month of his death—may fairly be reckoned the Swan-song of F.'s devoted life. His correspondent had asked for advice in conducting the "fore-school"—the connecting link between Childgarden and the instruction-school proper. The description of the stages of childhood up to the Kindergarten age is excellent.

XXVII. F.'s letter on the Transition Class, or Fore-School.

When the Child enters the Kindergarten it comes for the first time into association with a number of companions, both as Individual in a multitude and as Member of a body; and it finds out, that, as It derives advantage from Its mates, so It has duties toward them. Herein lies that humanly educative power of the Childgarden which should be truly conceived by the Teacher, so that she may carefully lead the Child to feel Its new position, and duly to profit by it. In the second place, the Child coming to the Kindergarten meets with a variety of Objects,

In Kindergarten, child meets first a number of companions:

next a variety of objects.



which lead It to compare, to think, thus exercising Its understanding and giving It unconsciously many kinds of knowledge. These various Objects become to It not only matters of Perception, but likewise of active Creation, means of learning Its own "productive power" and the products thereof. By Its observations and Its doings [in the Kindergarten] the Child learns to know: (1) Things themselves; (2) their relations to one another; (3) their birth and growth; (4) their use and application. The Childgarden is concerned with intuition—perception—doing—correct designation in words of objects and products, but not with abstract knowledge. . . .

The School *proper* aims at the apprehension of an object by thinking; at abstraction of thought from the thing. The Transition-class forms the passage from real actual intuition to abstract conception by thought. . . .

As examples of the teachings of the Transition-class the following are given:

In it Scholars are brought to discover that the manifold movements of the ball, hither and thither—back and forth—up and down—are reducible to three directions at right angles with each other: whence again They become aware of the three dimensions of Objects—length, width, height—and so can begin regularly that study of Space and Form for which so much of the Kindergarten handwork has been laying the foundation and collecting the materials. From making a stroke for each *one* in counting and joining these strokes, figures are formed, from one to nine.

Original attempts to make such figures will be followed by showing Them the Arabic numerals:

These objects become means of learning, and opportunities for doing.

Kindergarten aims at perception, and action.

School proper begins with abstract thinking.

Examples of transition teaching:

three dimensions of matter.

From number-strokes figures are formed.



When, again, being taken as an unit, They are introduced to the decimal system and to ciphering—in the school-sense. The Transition-class carrying forward the exactness of the Kindergarten from seeing to thinking, has to secure the School-arithmetic from the too-long prevalent mechanical methods.

Scarcely intelligible to the reader, but to the practised Childgardener easy and to the Children delightful, are the methods (here given) of cutting a sphere into a cube, a cube into an eight-faced solid, with other transformations too numerous to mention, wrought by means of soft clay. The invisible is made visible again by solid figures (tetrahedron, octahedron, pyramid, prism, etc.), formed in "pea-work"; that is by little sticks with pointed ends fixed in peas softened for the purpose, or in tiny balls of wax.

Transformation of solid shapes.

"Pea-work."

The character of the "Fore-school" is thus marked; the special is generalised, the external individual intuition is lifted to internal conception. . . . The sight and perception of Form, Size, Number . . . lead to contemplation of the outer-world. . . . This again to the arranging of Men's crafts or callings, and even to the history of human development; and not less directly to perceiving and grasping the province of Language as the audible, and by writing made visible, representation of the outer- and inner-world of Man. It includes the whole study of one's mother-tongue, in sound and sign. Here too comes in the commencement of Training to sing. But singing brings back Man,

Observation of environment.

Language—audible and visible study of the mother-tongue.

Singing taught.

the Child, to Nature, and thus out of general study of environment **Natural History** unfolds itself specially in its simplest starting-point — **Plant study.**

Fancifully if we will, but beautifully, **F.** evolves **Geography** — **Knowledge of Earth's surface** out of **Plant-study.**

Some plants are friends of water, edge the banks of brook and river, or garland their springs; some love to form a carpet on dale and mead; some frequent the airy and fragrant heights of hill and mountain; some seek the neighbourhood of man, some the secluded forest glade; while ocean-steamer, river-boat, or railway, brings others from distant countries, to every one's garden home or chamber. Thus are plants true guides to **Geography.** Here too our **Childgarden** games and occupations lend a helping hand. Skilled little fingers are ready to form hills and vales, streams and lakes, in clay or moist sand. . . .

**Rudiments of Drawing and Painting**, again, the culture of **Form- and Colour-faculty**, obviously grow out of this observation of the outer-world—especially of the world of **Plants.**

In this **Swan-song** of the **Saxon Prophet**, whom **Ed.** places in a lower rank than **One**, and **One** only, as teacher and lover of children, we cannot wonder that the old story of the infancy of **Man**, so dear to **F.'s** own childhood, should rise to his memory when he speaks of the ministry of plants.

"In the Holy Scriptures, whatever origin Criticism may allow them, **Man's development** begins with the

Natural history begins with plant study.

Plants are guides to geography.

Childgarden occupations will have prepared for concrete geography.

Drawing and painting, too, may set out from plant-study.

In Scripture, human development

tree and its fruit. In the second great era of human development the vegetable world and its appearances play a most important part: 1, uniting us with God: 'Consider the lilies of the field, how they grow,' etc. 2, leading Man back to himself for the right use of his powers: 'Every tree that bringeth not forth good fruit is hewn down,' etc. 3, relation of moral culture to conduct: 'Do men gather grapes of thorns,' etc. 4. Of the relation of Jesus to the world as reconciling (atoning) Teacher and trainer of humanity—as proclaimer of eternal truth, which unites, atones, reconciles God and Man: 'The sower went forth to sow his seed.' 5. His relation to Man, and of men to Him: 'I am the vine, ye are the branches,' etc." . . .

begins with the tree and its fruit.

Jesus takes frequent imagery from the plant-world.

Descending to the present, we will not smile at F.'s loving allusion to the German oak-tree, which he knew so well in his Thuringian forests, but borrow it for our own British oak, which we love as well. F. proceeds:

"Our hundred kinds of improved fruit-trees have they not all sprung from the wild crab-, and pear-, and plum-trees of our woods? What then are these improved fruit-trees? *Answer*—'Works of God, of Nature, and of Man.' Thus human individuals by perfected training can become and be, 'Works of God, of Nature, and of Man.' They can become what They are meant to be, in a true unbroken undisturbed, 'Union of God, of Nature, and of Humanity:' and only thus. These truths should dwell as anticipations, as presentiments, in the heart of elder Boy and Girl when They step from the Fore-school or Transition-class into the school of

learning, of instruction, and of abstract thought, whence later They will step into the school of Business and the school of Life."

(XXVIII) is F.'s address at the opening of the first Burgher-Kindergarten in Hamburg; interesting for its autobiographic touches, and for the conviction it pronounces "that an education which should satisfy at once the individual and his circumstances, the community and its claims, would form the truest root of the union of the German nation."

(XXXIX) gives an account of the "Play-festival," arranged for 4th August 1850, in the park of Schloss Altenstein, lent by the princely owner, who with his family showed by their presence kindly sympathy and intelligent interest. Above 300 school children from several neighbouring villages, officered by their own teachers, marched to the appointed spot, and under the generalship of the two indefatigable old men—F. turned 70, and his devoted lieutenant, Middendorff, almost 60—performed together a series of Kindergarten games with singing and graceful movement. It was a beautiful scene of "Life-union," where young and old, high and low, rejoiced together, and heaven's cloudless blue rested—for a while—upon earth. "One sees here," said a bystander, "what can be done with children when they are treated with love."

(XXX) contains F.'s last, almost to o'erflowing full, account of the Childgarden "means of occupation." The final sentence, nearly of

impossible translation, sets forth the end and aim of these various and comprehensive means as it existed in the mind of F. himself.

“Through all this, then, the whole Life of Nature and of Humanity, the essence of all things and chiefly of Man, is offered to the Child in the mirror of Its games, and remains open to It as a whole and united Thing; as solving all opposition and contradiction; therefore as reconciled.”

## APPENDIX B.

During the years following the Battle of Waterloo, while the German people grew ever more and more impatient at their disappointment in not receiving Charters or constitutions, which the crowned heads had promised in their summons to the nation to rise against the French tyranny, the "Holy Alliance" gave the name of *Demagogische Umtriebe*—"demagogical intrigues"—to all expressions of discontent, to all anticipations of freedom. F.'s institute at Keilhau came, naturally enough, under suspicion; because a School aiming to rear men and citizens, must needs seem dangerous to would-be despots, who preferred soldiers and subjects. The following report presented to the Authorities of the principality within which Keilhau was situated, by their commissioner Christian Zeh specially went to examine F.'s institute, needs no farther introduction.

Report to the Princely Consistory of Schwarzburg-Rudolstadt, upon the Froebel Educational Institute at Keilhau.

In pursuance of a commission from the Princely Consistory, dated 7th Sept. 1824, "to visit the

Froebel Educational Institute at Keilhau and report upon the present condition of the same," I went thither for the first time on 23rd Nov. of that year, and stayed there from 7.30 A.M. till 4.30 P.M.

As, however, I was not to take a merely surface view of the Establishment, but to gain deeper insight into its real life and the spirit wherein its peculiarity consists; and as on the first-named day my whole time was occupied in inspecting the rudimentary Instruction in its various stages, I afterwards spent there another day (1st March 1825) so as to become fully acquainted with the higher classical instruction, its matter and course; with the method of the Teachers, and the condition of the Scholars.

The chief Teachers then were and still are, Froebel Langethal and Middendorff all of whom may be looked upon as founders of the Institute. The first, however (F.), undertook from the beginning the guidance of the whole, and has successfully carried it on until now, with invincible courage among heavy cares and hard struggles, amounting sometimes to extreme necessity.

To save space Ed. omits a few lines which tell how instruction in Natural Science, History and German Literature, likewise in French and instrumental music, were provided for, chiefly by the help of "visiting masters."

At my last visit the pupils numbered 50, of whom George Luther has since left to study Theology.

The two days during which I lived in the Institute and most truly *with* it, were in every respect pleasant, as well as most interesting and instructive. They



confirmed and heightened my respect for the Institute as a whole and for its Head.

It was most delightful to feel the breath of a fresh and free atmosphere, full of well-ordered life, such as prevails at Keilhau, both in and out of school-hours. What real life does not ever or anywhere present, is found *there*. We see a *family* of not less than 60 members, closely united and living in quiet mutual understanding; by dint of which each one seems to do of his own accord, what in their very various positions all have to do; in which while the strong tie of confidence binds all together, and each member strives for the whole, everything seems to move of itself in love and good humour. They all surround their Head (F.) with great respect and hearty affection; and while the five-year-old little ones clasp his knees, his friends and assistants listen to and honour his word of counsel, with confidence earned by his insight and experience, and by his zeal never wearied by the care of the whole: he, too, having bound himself in brotherly love and friendship to his fellow-workers, as props and bearers of that life-work which is to him a truly sacred calling. Such close union that one may call it a brotherly relation among the teachers, must have most beneficial influences on the quality of the education and on the characters of the pupils. The love and respect with which the Scholars regard their Teachers, is shown by so constant an attention and docility as renders needless almost any form of disciplinary strictness. During my two days' stay I did not once hear, either in the joyous *abandon* of play-times, or during the hours of instruction, a single harsh word from the lips of a

Teacher.' In the unbounded merriment with which all the pupils romped and jumped as soon as ever they came into the open-air after school closed, I saw not a single instance of real vulgarity; no rude or unmannerly behaviour, not to speak of indecent conduct. Absolutely equal and free, among themselves; never reminded of differences of rank and birth by clothing or even by names (for every one answered only to his Christian name, unless he rejoiced in some added nickname!) the pupils, little and big, live together, cheerful and merry . . . as if each obeyed his own law, like brothers under one father. Still, while all seem unconstrained and use their strength and arrange their games as they like, they are in fact constantly under the supervision of their Teachers. Of these, now one, now another, superintends their games and trials of strength; while some almost always 'play *with* the boys; all being perfectly equal before the law of the game.

Pleasant and amusing to observe is the variety of free energetic growth of a child's world governed by no *Orbilinus* sceptre, in which each member secures his place simply by outward or inward power; and this freedom works at the same time to educate and form the young subjects. Not a slumbering force remains unwakened; each power finds in so large and closely united a family the incitement which it needs, and the spot where it can freely express itself. Every natural taste comes forth to find that the same or a like one has already, in others, expressed itself more decidedly, and on this the nascent one can lean. On the other hand, no unfit conduct can ever prevail; for an

*Plagius*  
*Orbilin*  
(Hor.)

individual that transgresses at once 'punish' himself; the majority can do without him, and would let him stand or sit outside their circle. If he wants to be readmitted, he must learn to give way, and mend himself! Thus the boys unconsciously guide, reprove, punish, educate, and form one another, by means of mutual restraint. One cannot view the life and conduct of the Institute from this side without satisfaction, and this delightful impression is augmented by the Order of the household everywhere visible. Nothing, indeed, could hold together so large a whole but such Order; along with a Punctuality far removed from pedantry, and a Cleanliness which in so high a degree is a rare distinction of public places of education.

The inner life of heart and mind, which is here awaked and tended, answers perfectly to the outer life, which moves in quiet energy and well-regulated freedom. The whole system of instruction would take too long to describe: and to represent it according to its full form, in each separate branch, would be impossible. . . . With the boy of five years old the instruction begins, by teaching him to reflect; to distinguish himself from outward things, and afterwards these from one another; to become clearly aware of the objects which he sees immediately around him, and at the same time to designate them by their right names; also to rejoice in his small gains of knowledge, as the first gleanings towards intellectual treasures of the future. *Self-activity* of mind is the first law of instruction; wherefore, in the methods here employed, the young mind is not turned into a money-

box, into which all manner of coins, of most various stamp and value, but taken for what they are worth in the world of to-day, are dropped as early as possible.

Slowly, steadily, gradually, and always with a connection founded on the nature of the human mind—the instruction advances, free from the well-meant good-natured nonsense of the *Philanthropin* which gave the children sugar-letters to suck:—but gravely, steadily, from the simple to the complex, from the concrete to the abstract; all so suited to the Children and Their needs, that They go to learning as joyfully as to play. Indeed, I myself saw the little ones, whose lesson had been somewhat deferred through my arrival, come with tears in their eyes to the Head, asking “Were they to play all day and not learn at all? Were the big boys only to have Lessons?”—Those who stand on the highest step of classical instruction were reading, in the last winter-half-year, Horace, Plato, Phædrus and Demosthenes, and translating Cornelius Nepos into Greek. Just as on my first visit, when I became acquainted with the rudimentary instruction, I could not help wishing that all our elementary Schools were taught in the same way: so in the classical teaching which did not reach its present stage till 1820, I was forced to admire the proficiency, combined with complete thoroughness, which has been attained in so short a time; and after everything had been laid before me in well-ordered succession (as far as time allowed), from the *minimum* of the elementary to the *maximum* of the classical Instruction:—after this, I say, I felt as fully satisfied with the *Instruction* as with the

Basedow's  
School;  
Dessau, 1774.

*Training.* What I found at Keilhau, has been the experience of every other impartial observer. Of all the strangers whom I have heard express an opinion after they had become acquainted with the Keilhau Institute and made their minds familiar with it on the spot, not one was dissatisfied; while many, and these I count the most intelligent, have come away full of enthusiasm, recognising at once that the aims which the Institute sets before it are the highest, and that the way which it takes to reach its goal as surely and completely as possible, is the simplest and most natural.

This aim, is not Knowledge and Information chiefly, but free self-active growth of the Intellect from within: and the way is, to impose nothing from without on the pupil; nothing that his own intellect does not apprehend; nothing which serves merely as ornament and does not augment the Scholar's inner power, or give him any real pleasure; for he truly enjoys nothing except the consciousness of his ever-growing strength. Inspired by the nobility which a thoroughly developed human being may wear as creature of reason and sentiment, convinced of the sublimity of Man's mission, the Head of the Institute has set himself this task: to develop in every pupil the whole man whose inner being rests between the poles of true enlightenment and genuine Religiousness; so that each individual may be unfolded out of himself, and in cheerful self-consciousness may become all that, according to the measure of the power given him, he is able to be. Science (Knowledge) would count for little at Keilhau if there existed any more universal means

for awakening and strengthening the intellect, and conducting Man to his highest vocation. 'Knowledge is specially cared for, because,' within the limits of time, and according to the nature of the human intellect, no trustworthier means of education exists.

That, with the pupils of this establishment all learning serves and aids this high purpose, one soon sees, however different the stages of their knowledge. What they know is not a shapeless mass, but has form and vitality; and is, whenever possible, applied to their life and practice: each one is, so to speak, at home with himself; neither big nor little ones have any notion of a thoughtless repetition of undigested knowledge; whatever they recite, they have first looked at inwardly; and it comes out of them with a firmness and decision which even the Teacher's check does not disturb, until they have themselves gained the conviction that they are mistaken. Everything has to be thought-out; nothing about which they cannot think, is taken in at all; even dead Grammar with its host of rules lives for them, because they are brought to appreciate each language by reference to the History, Manners, and Character of its People. Thus viewed, this Institute is truly a "Gymnasium": for what is here studied becomes a proper Gymnastic of the Intellect. "Happy the children who, from their sixth year onward, are educated here! If all Schools could be transformed into such houses of Education, our nation would certainly grow up, in a few generations, stronger in mind and body, and despite original sin, purer and nobler. I am so firmly convinced of

this that I congratulate my country on possessing within its borders a school, which even in its present form can compete with the best schools far and near; and whose fame will in five years' time—if it continue to advance and be less hampered by external difficulties, and should death make no gap in the ranks of its first teachers—find the limits of Germany too narrow for it.

I have, etc.,

(Signed) CHRISTIAN ZEH.

RUDOLSTADT,

6th May, 1875.



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